The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 13.—WHOLE NUMBER 1001.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for May.

26. TRINITY SUNDAY.

JUNE.

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

Poetry.

Trinity Sunday.

Δι' ἐσόπτρου ἐν αἰνίγματι.—1. COR. XIII. 12.

If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things.—St. John iii, 12.

There is a veil that hangs between
Our eye sight, and God's glory,
Like the vast folds of that rich screen
Described in sacred story,
Whose intermingling dyes declared
In symbol faint, but true,
His mystic Trinity, whose seat
Their lapse in shadow threw.
And duly pictured there we see
The unseen world revealed,
And memories and promises
By God's own signet sealed.
All sights, all sounds of daily life
Have sense to ear and eye
That can decipher parables,
And make the distant nigh.
The eastern light'nings western glare,
Is but a summons to prepare
For Christ revealed in upper air.
The golden flowers that spring renews
O'er man's corrupting clay,
Tell of the hour when darkness shall
Awaken into day.
And mournfully when sere leaves drift
With rustling flight to earth
They warn us ere we fall, to seek
A part in that new birth.
Lo! spanning earth and purpled air
The glorious rainbow shines,
Thus burst upon the Patriarch's sight
Those curved celestial lines.
Hark! the cock crows, the self-same sound
The erring Peter heard,
And straightway bitter tears gush'd forth
At thought of Jesus' word.
See, curling round yon summer porch,
The tendrils of the vine.
Upon their like, in darkest hour,
He gazed the man Divine.
The patient ass moves slowly on
,Mid labor, dust, and sweat,
'Twas such a beast the Saviour rode
On sunny Olivet.
The fox is barking on the hill,
The bird hath homeward sped,
They have their holes and nests, but Christ
Had nowhere for His head.
Oh, who can hear a bleating lamb,
Nor think of Him who came,
The Lamb of God to die for him
In agony and shame?
Or see a little chicken brood,
Gather'd 'neath outstretch'd wings,
Nor wander back to Salem's queenly heights,
And weeping King of Kings?
All nature's most familiar things
Of truth are symbols high,
All, all are sacraments to teach
Man how to live and die
Summer and winter, night and day,
Spring tide and crimson fall,
Have voices for the Christian soul,
Voices and wisdom all.
God speaks in setting suns,
And in the bright return
Of morning, when the uplifted rays
In bridal splendor burn.
But chiefly in Thy word, O Lord
And rites of Holy Church,
Buried like diamond in the mine
Lies truth for those who search.
E'en as in some Cathedral pile,
By priestly wisdom raised,
Each sculptur'd niche, each soaring arch
Each storied light emblazed,
Buttress and pinnacle, and spire,
Vast vault and outstretch'd aisle,
One law obey, one end subserve,
From galilee to choir,
And multiform are one;
One thro' the font and thro' the altar spread,
The crystal waters, and the wine and bread,
Types living of God's only Son.
'Tis thus the illumined page Divine
Tho' varied as sweet nature's face
Whether Isaiah soar above
Or David sing with lyric grace,
E'en from the mystic lines that tell
Creation's natal day,
To the rapt vision that declares
How all shall pass away,
Blends into unity intense
Surpassing words, surpassing sense,
Made one in Christ, the First the Last,
The bond of Future, Present, Past,
And like the ocean's face serene,
Where mirror'd stars are clearly seen
By downward gazing mariner,
Reveals to earnest hearts and eyes
The enigma of the far off skies
Heaven's priceless harbinger.

Oh glorious! when the shades shall lift,
The pictur'd shades that lie
Betwixt us and the Life Divine,
And eye shall gaze on eye.
Oh fearful! for the blinding light
Shall search and fill the dark recess,
Where slumb'reth, in its serpent coil,
The hidden heart of wickedness.

Waddington. J. H. H.

Selected Matter.

AN EXTRACT FROM THE THIRD EDITION OF

"The Gospel in Advance of the Age."

"A Homily for the Times."

By the Rev. R. MONTGOMERY, M.A., Oxon.—Author of "The Christian Life," etc., etc.

The baptismal controversy, from the very nature of its mysterious subject, and the vast consequences of vital meaning connected with its determination,—is still raging with as much heat and "odium theologicum," as when the first edition of this work appeared. In addition, then, to observations on this deep and difficult theme, which occur elsewhere in these pages,—the writer may perhaps be permitted, with respectful deference to all his sincere opponents, to adduce here some additional remarks. But, before he ventures to do so, let him be allowed, with all Christian earnestness, to protest in the name of Christ, Christianity, and the Church, against the *tone of acrimonious dogmatism which both parties* too frequently adopt in their controversial assaults on opposite theories. . . . . . Each party creates the *possible* results of his opponent's views, according to his own stern idea, and then hurls them at his conscience, as though they were real sins and objective crimes! Surely, such a tone of arrogance and virulent controversy as this, must be as offensive to God and grievous to His Holy Spirit, as we believe it to be unfavorable to the discussison of evangelic truths. It cannot be denied, that there is a *predisposing* agency in the moral elements of our being, which affects our mental perception when we investigate doctrinal questions. Hence, if the state of the heart be bitter, proud, dictatorial, and prayerless, we cannot expect that the *mind* will be able to gaze clearly on the bright realities and pure nature of spiritual revelation. In this respect certain Prints, which are the circulating Popes of the so-called "religious world," have done incalculable mischief, both to the cause of Christianity, and the Church. Petulant nick-names, sectarian taunts, sneers, sarcasms, and ironical exaggerations, and worse than Trentine anathemas, though clothed with the language of evangelized Protestantism, cannot be pleasing to the Saviour, nor in harmony with "the mind of the Spirit." Would that dogmatic "*we's*" remembered, such is the intense egotism of our fallen nature, and such the inborn pride of human self-will, that we are never more likely to be unconscious hypocrites, than when we become *anonymous* controversialists. *Self* craftily insinuates its corruption into our cause, and a bloated sense of our own infallibility, blends with our decisions; and thus we gradually and insensibly so confound the love of *victory* with the love of truth, that after all, our zeal for Gospel truth in the sight of God, can be little more *than an inordinate passion for our doctrinal selves.*

Bearing this in mind, and with an earnest prayer that the writer of this may not be ensnared into the very sin he here condemns, the following propositions are humbly, but honestly submitted, to the reader's attention, in behalf *of a literal interpretation of our Church's doctrine, in her Baptismal Office.*

1. All objections to a regenerating process, derived from rationalistic views concerning the element of water, and the agency of the minister, are untenable. For instance, it appears a shocking irreverence, and almost a profane treatment of divine mysteries, when men reason thus:—"what! do you believe that a little terrestrial water, sprinkled by the hand of an ordained sinner, *can* regenerate the infant?" This is not only irreverence, but *untruth.* No churchman asserts *water* regenerates, as an efficient means, or elemental cause; but what he maintains is, that the *Spirit of God*, in Baptism, consecrates water to be an "*outward sign*," which veils the mysterious process of an "*inward* grace."

2. The humility of an earthly element cannot be safely objected to, as an argument against the majesty of a heavenly operation. Nature itself is one immense symbolism; that is to say, it is the palpable clothing of certain almighty *Ideas* in material forms, and which, as visible tokens, accost the senses, and through such sensitive medium appeal finally to the inner reason, and central soul of man. Let it, above all, be remembered, that *Materialism* has been everlastingly consecrated unto some ineffable functions, by being adopted into corporate union with the *Glorious Person of the Incarnated God.* He did "*not abhor the Virgin's womb.*" (*Te Deum.*) Moreover, man's body was originally moulded out of materialism; and perchance the mysterious combination of his own Spiritual principle—a mind, with a body of organized flesh,—is almost as inexplicable, as the conjunction of sacramental grace with an element of water. Again, when rationalistic scepticism sneers at the idea of water being instrumentally consecrated unto the service of the Spirit, it is forgotten that, *the converting agency of a preached Gospel works through the medium of air, before the syllables of life come into contact with the soul.*

3. The doctrines of our Church are not Calvinistical; and all attempts to force the statements of our Prayer Book into accordance with an iron system of exclusive dogmatism, are as unnatural, as they are unnecessary. According to that unrivalled masterpiece of catholic truth and primitive devotion, Redemption is *universal*, human nature *co-operative* with divine grace, grace not considered *irresistible*, nor *indefectible*, good works are *conditionally* essential to salvation, nor, are the operating realities of the Spirit ever tested in our Prayer-book, according to *sensible* emotions, or *visible* impulses. In truth, (see Archbishop Lawrence's work on our "Articles,") Calvinistic views did not prevail in *this* country, until after the commencement of Elizabeth's reign, when our Offices, &c., were all canonically fixed;—at least, the slightest alterations *after* this period, touched no vital point. Our noble, because scriptural, Reformers, did not consult Calvin, or his works, in arranging our Liturgy, Homilies, or articles. But they drew their references chiefly from (1) The positive Christianity of Holy Scripture. (2) The venerable usages of the Primitive Church. (3) The confession at Augsburgh. (4) The various writings of Melanchthon. (5) Erasmus' Paraphrases on the Gospels.

4. Hence, all objections to the statements of a baptismal service, drawn from Calvinistic views touching the impossbility of a child's falling from grace received in baptism,—are untenable by those who profess to receive the teaching of their *own* Church, on the subject, and not the dogmatism of a French Reformer. However admirable for his piety and learning, John Calvin is not our ecclesiastical Infallibility.

5. The work of regeneration, being in its essence altogether deep, invisible, and sacramentally divine,—is to be contemplated, not with the carnal eye of criticising sense, but with the heart of docile love, and venerating faith. All attempts to *explain* the precise mode, degree, and extent of the Spirit's work, in the infant's soul, belong to those proud workings of sensuous intellect, which the humble and the prayerful instinctively avoid. "How can such things be?" (John iii.) is a question not to be answered under the throne. It is enough for us to know they *are.*

6. Is there not something which approximates to that beautiful law of merciful analogy, or moral proportion, which characterises the ways of God unto our human world, in the church's doctrine concerning a spiritual new birth in baptism? That is to say, as, without any conscious act of personal sin, the babe has been made the inheritor of original corruption, so, without any act of personal faith, or principle of reasoning consciousness, the same helpless creature may become a recipient of *covenant grace*, procured by the blood-shedding of Jesus for the mystical body, the Church.

7. The advocates of *Sovereignty* in Grace, may recognize in the Church's view of the Baptismal Sacrament, a most heart-affecting and soul thrilling view of the same. Here indeed God and Christ are the infant's "All in All."

8. The doctrine, that it absolutely *depends* upon the prayers of the Sponsors, whether or no, the grace of regeneration be actually conferred in baptism, is open to countless objections, and is by no means in accordance with the revealed character of a gracious God. Besides, it is a tenet most inconsistently maintained by those, who profess to uphold the majesty of sovereign grace. According to this theory of the sacrament, the *will* of Divinity is morally conditionated by the will of humanity! i. e., if the sponsors are not sincere, the poor infant is consigned over to a state of unregeneracy! Does not this doctrine virtually make the *belief* of the creature the God of the Creator's own grace?

9. Those who assert that the Baptismal Sacrament—the institution appointed by the Holy Ghost, and believed by the Church to be the ordinance of regeneration,—are not thereby compelled to also believe, that *EVERY* form of Divine renewal is *absolutely and utterly limited to the rite of Baptism.* It is one thing, to venerate *the* appointed channel of grace, and another, to assert that grace *does* not, cannot, and *will* not descend into human souls, by any other. Neither the Scriptures, nor the Church, nor the purer ages of Christian antiquity, authenticate such doctrine as this.

10. Those who deny that regenerating grace absolutely accompanies the Sacrament of infant baptism,—*invariably* educate their infants, more or less, on principles which tacitly presume, and truly involve, the *real and vital presence of something more than nature in their children* In other words, they appeal to the heart, conscience, and will,—*as moral capacities for receiving God.* But whence comes this presumed capacity? Is it from *mere* unchanged nature? Then, are those who assert this, Pelagians; they cannot truthfully believe the radical and entire depravity of our fallen nature. It is obvious that *total corruption* cannot, apart from all grace, be in a state to receive *divine truth*, or obey the *divine will.*—Where, then, is the honor done to God, by supposing that, this moral ability for divine instruction is derived from some *other source* rather than from an *express ordinance* of the Holy Ghost?

11. Scripture nowhere gives us a dogmatical decision, touching the *precise effect* of regenerating grace in the souls of infants. Hence, all arguments derived from what Scripture asserts with reference to those properties of regeneration, which characterize the conduct of *adults*—are inapplicable to the controversy in hand.

12. Objections drawn from the actual pollution, vice, and depravity of those who have been baptized in infancy, against the truth of their having been *once* regenerated, are all based upon a Calvinistic theory, which our Church does not acknowledge,—namely, that the once regenerated *cannot* lose their sacramental regeneration. The Church of England distinctly teaches her members that we may "*fall from the grace of baptism.*" With what consistent force, then, can the deniers of baptismal efficacy, adduce the realities of *adult vice*, as valid arguments against the blessings of *infantile grace?* The truth of the explanation does not require a *graceless* sacrament for its key, but the simple fact, that the perversity of the growing will during advancing years, has obstinately, and victoriously *resisted* the service and work of the Spirit in Baptism. In fact, it is the Calvinism of human ideas, and not the Christianity of divine religion, which here creates the real difficulty.

13. When persons reduce the doctrines, which our Church sanctions touching baptismal grace, into the mere conclusions of a charitable hope, or a hypothetical efficacy, they appear to forget that, the plain voice of their own church is decidedly *against* them. In her confirmation service, she addresses God, as He who "HAS vouchsafed to regenerate these thy servants *by water* and the Holy Ghost." Also, in her catechism, she teaches the baptized to say,—"in my baptism, *wherein I was made a* MEMRER OF CHRIST, *a child of God, and an inheritor* of the kingdom of heaven." To call this the language of "charity" is absurd. Others may speak charitably of us; but to teach children to *speak charitably of themselves*, is a very strange mode of promoting holiness!

14. The argument for a hypothetical regeneration, as drawn from comparing the thanks of the sponsors in baptism, with the "hope" expressed over *all* who die, in our office for the burial of the dead, will not endure a just analysis. *A charitable hope with reference to a* POSSIBLE FUTURE, *can never be compared to a clear, literal, positive, and solemn return of thanks to God, for a blessing* ACTUALLY ASSERTED. If hope and charity, were all that is intended in these words, "we yield thee hearty thanks that it hath *pleased thee* to regenerate this infant with *thy holy Spirit*,"—the language of the Church would be far too decisive and determinate. But when the Office for the Dead tells us to say,—"as our hope is this our brother doth," IT speaks a sentiment which harmonizes with the charities of a *mortal hope*, but does not enunciate a direct assertion, that *ascribes sacramental action unto a divine Spirit.* Hence, we venture to think this attempt to counterbalance, what is *assumed* to be the overstatement of a *sacramental doctrine* in the baptismal office, by setting in array against it a mere *devout sentiment* breathed over the dead in another office,—is as baseless, as we believe it to be disingenuous.

15. Those who limit the effect of infant baptism, to something which pauses on this side of actual regeneration, state, that it is only *after* a profession of hypothetical faith, on the basis of sponsorship, that they are said to be blessed with "spiritual regeneration." But if these parties will consult the Office for the *private baptism* of infants where no *such confesssion of faith* is made, a *like assurance* on the absolute regeneration of the infant is there also expressed: e. g. "we yield thee hearty thanks, most merciful Father, that it hath *pleased thee to regenerate* this infant with thy Holy Spirit." Still, in the face of this, certain religious prints, under a blind zeal for destroying what they call "*Popery, Puseyism, &c., &c.,*" perpetually adduce the confession of faith as delivered by proxy, in the public baptism of infants,—against the blessing of positive regeneration, for which God is thanked in the office of private baptism, where no such confession is made at all!

16. Bishop Hopkins, and others of the Calvinistic school, being pressed on the one hand, by their dislike of baptismal grace, and the other, being too honest to attenuate the doctrines of our Church unto the thin, meaningless, and hypothetical statements of ambiguous charity,—assert, that by "Regeneration," the Church only means a visible *admission to ecclesiastical privileges.*—Anything more forced and artificial than this theory, cannot be conceived. At present, let it be sufficient to state, that if this be all, we are to comprehend by regeneration, then are the statements in the catechism and the confirmation office, most unwise, and disproportionate, Above all, it seems to be forgotten by those who thus constrain words into a "non-natural" style of meaning, that mere human agency, apart from the covenant action of the Divine Spirit, is quite adequate to introduce the infant into the *external* communion of the Church. It really appears almost like a solemn mockery, to render solemn thanks unto God the Spirit, for a sacramental appearance, which man alone is quite competent, *ad extra*, to achieve.

17. Moreover, (and to the present writer this seems a very serious objection to a low view of the baptismal language in our Church), unless the infant receive grace by means of baptism, it can hardly be said, in a theological sense, to receive the *sacrament of grace at all.* A sacramental blessing consists of two elements, an external form, and an internal life; it being "an outward and visible sign of an inward and invisible grace. After a due allowance for the partial confusion (noticed by *Mr. Newman* in his work on "*Justification*,") which our Catechism has made in its exposition, still it cannot be said to *mean*, that,—a sacrament consists only of the sprinkled water on the infant's brow, the priest's office, and the sponsor's prayer. Thus then, unless the *inward and spiritual thing* be obtained by the infant, we cannot assert, that in the highest and holiest sense of the word, it has truly and really received the SACRAMENT of baptism. All which in this case it has enjoyed is, an ECCLESIASTICAL RITE, attached to some outward and national privileges, and nothing more.

From the St. Louis Presbyterian.

An Incident in the Life of a Presbyterian Minister.

It is a common remark how personal intimacy with members of another religious denomination, often modifies ones views of their doctrines, and the effect of their doctrines upon the religious character. As an illustration of this remark, read the following:

Six years ago, I was on ship-board, just ready to sail for Havana, when a young invalid made his appearance on board. I inquired of the Captain, his name. He replied, "Rev. Mr. Carey." Can this, thought I, be the Rev. Arthur Carey, about whom I have lately read and thought and talked so much?

It was he. His ordination, and the consequent war in the Episcopal Church, had occurred but a short time previous, while I was a student in theology, and it may easily be imagined that I was not much prejudiced in his favor. Several days elapsed before Mr. C. was well enough to appear upon deck, but on a fine, sunny day, I had opportunity to make his acquaintance, and we almost immediately engaged in conversation upon a subject in which he and I were almost equally interested. It would be improper to mention all that was said, as the names and conduct of persons still living were freely spoken of.

Having told him, that according to my understanding of the matter, his expressed views agreed very well with the Liturgy of his church, and that therefore ordination in that church was his indisputable right; he seemed pleased that a person of another denomination should admit so much, and to my questions gave free and prompt answers.

I found him to be a man of clear, philosophical intellect, and logical views.—Wherever he had doubts he expressed them frankly; as, for instance, on the *purgatory* question. But, in general, he was decided as to the abstract truth of what we call the "High Church" views. But on the nature and manner of justification, which, in my opinion, was the only *practically* important doctrine discussed by us, I could discover no difference between us. He emphatically denied believing that any man could be saved by the merit of his works; and when I came to ask for *explanations* of his views on the other points, I found that the difference between us, in many cases, was the difference between "tweedledum and tweedledee;" and though I was well aware that a less difference than that had often startled the theological virus in my newly inoculated system, my heart was so engaged by his amiable manners, that I determined it should be no cause of quarrel between us now. He manifested both his amiableness and the practical character of his religion, by frequently, in the course of our interviews, speaking of the Sunday School children and the congregation which he had left with regret.

After a few days the weather growing stormy and the sea rough, he became weaker, and was confined to his berth, and expressed doubts of his living to reach port. He expressed a perfect readiness to die, but said, of his own accord, that he had no great joys or raptures, as some had, in the thought of death. I then asked him, "do you expect to be saved by the atonement of Christ alone"? He fixed his large, dark eye steadily and calmly upon me, as if to ascertain the exact cause of such a question being put to him, and replied, "Of course I do."

He thanked me when I offered to read to him. I asked, "What shall I read now;" meaning what *book.* He, as if there was but *one* book, replied, "Read in St. Paul's epistles, for I am most familiar with them."

I read and finished the thirteenth chapter, First Corinthians, which he said was a beautiful chapter, and then I asked, "Shall I read on?"

"No," said he, "the next chapter is not of much importance."

On the day before the arrival of our vessel in Havana, his spirits were considerably revived, and he thought that when once comfortably on shore, he should be better; but even while we were in sight of the palm-trees and plantations on the island, he was seized for the first time I believe, with a violent hemorrhage from the lungs. We brought him into the cabin and made his bed on the table. While his fellow-passengers ministered to him with faces of deep anxiety, the expression of his eye never once changed. I shall never forget the unearthly calmness of that face, even to his last struggling breath—even while he looked on me, as I held the bowl to his mouth to receive the last drop of his life's blood, the bright but placid gleam of his eye changed to the glassy glare of death.

If we carried the dead body into Htvana, it was thought by the captnin and experienced passengers, that we should be subjected to a tedious quarrantine; nevertheless, the passengers unanimously expressed their willingness to undergo it, if it was the wish of the afflicted and agonized father, who was with us. But he knowing the state of the case, and, also, that for a foreigner and a Protestant to bury his son in Havana, would cost a great deal of delay, trouble, and expense, decided to commit his body to the sea.

In the morning, about nine o'clock, when within three miles of Moro Castle, the foretopsails were backed, and all hands called aft to bury the dead. The body was brought upon deck, sewn in a canvass winding sheet, and a weight of iron attached to the feet of the corpse, which was laid upon a plank, one end of which rested upon the railing of the quarter deck.

The solemn burial service of the Episcopal Church was read by myself, the crew and passengers standing uncovered around. At the words, "we therefore commit his body to the deep," the inner end of the plank was raised, and the corpse shot quick into the bosom of the deep blue sea, and was out of sight in a moment. For some time we continued gazing into the water, as if hoping that we might discern the lost one reposing on his bed of coral below. Among those "hollow wreathed chambers" he found a tomb more gorgeous than any that human hands could have erected over him, in Greenwood or Auburn.

L. G.

From the John Bull.

The Dominant Church in Malta.

All that the great engineer of antiquity asked was a *fulcrum* on which he might rest his lever, and if that were granted him, he promised to move the earth from its position among the spheres. Such a *fulcrum* the Church of Rome has long been in search of in the British empire, and it has got it at last. In the little island of MALTA the Council of Government has recently prepared a criminal code, which, if it receives the sanction of the Home Government, will have force of law in that dependency of the British Crown. Among other offences made punishable by the code in question, are "offences against the respect due to religion;" and under the term "offences against religion" are comprehended not only all acts of violence and wilful profanation, committed against any religious object or ceremony, but all insults to the ministers of religion,–not only all blasphemous or impious expressions against the Divine Being, or any of the persons of the most Holy Trinity, but all impious language touching the Virgin or the Saints, and any ridicule cast by word, gesture, or representation, upon any article of the "Catholic" religion,—which religion is, by the same code, declared to be "the dominant religion" in MALTA and its dependencies.

In order to show that this phrase "the dominant religion" is not a mere empty sound, but that it means something, offences against the "dominant faith" are not confined to the Churches or other places set apart for acts of worship, but they may be committed in any place—in a public thoroughfare for example,—in which it may please the "dominant" Church to exhibit her mysteries or her mummeries. And further, the penalties for offences against the "dominant" religion are much more severe than those for offences against any other worship dissentient from that of the "dominant" Church, a category under which the proposed code places the Established Church of the British empire.

Under the operation of this Code, it is clear, that by uniting as we do at this moment, especially if we saw fit to speak our mind freely on the worship of the Host, or of the Virgin, or of the Saints, we should stand a very fair chance of incurring some one or other of the penalties for insulting the "dominant" religion, varying from one month to three years imprisonment, with fines *ad libitum.* Nor are we at all sure that if, meeting the procession of the Host, or any other Popish exhibition, in the streets, the determination to keep our hat on, might not subject us to a like charge of outrage upon the "dominant faith; as was the case some little time ago at MACAO, where an Englishman was incarcerated by order of the Portuguese Governor, because he refused to the Host an act of reverence which he conceived to be idolatrous.

Here then is a manifest attempt to enact within the very territories of the British empire, penal laws for the maintenance of Popery, for silencing the testimony of truth against Popish superstition and imposture, and for exacting from British Protestants public homage to the rites of an idolatrous and apostate Church. And not content with this inroad upon personal liberty and freedom of discussion, the framers of the code have dared to depose the crown from its supremacy, and the established Church from its recognsed position. They have invaded the rights, and insulted the name of the Catholic and Apostolic Church of England, and they have set aside the authority of the QUEEN as temporal Head of that Church and as Defender of her Faith.

As the case stands at present, the new code is no more than a sample of what the Romish Church is disposed to do, and what she will do in every part of Her MAJESTY'S dominions where she may be able to find an opportunity of urging her extravagant pretensions. The Bishop of GIBRALTAR has, very properly, published a protest, guarding his own rights as the Bishop of the Catholic and Apostolic Church of England, and the rights of his SOVEREIGN, and from what transpired in Parliament in the early part of the week, there is strong reasan to doubt whether the new code will ever become the law of MALTA. Nevertheless, we have thought it our duty to call especial attention to it, partly because so impudent an attempt to falsify the constitution ought not to be passed over unnoticed, and chiefly because to expose it is the surest way to defeat this daring and insiduous inroad upon the supremacy of the throne, and the rights of the National Church.

Communications.

For the Churchman.

A Presby'n Clergyman looking for the Church

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVI.—HYPOTHESES.

I come now to the question of the *Episcopacy.* Some have employed their pens upon it, appearing to deem it the main matter at issue between the Church and the Sectarians. Already I have said that I do not so regard it. We think that truth, grace, redemption, are all equally in peril, and the crown of our Lord's Divinity and the blessed mystery of His Cross, are wildly hazarded upon the die. I have sufficiently detailed the facts which too well support this terrific change. The tramp and the cry of thirty millions are still grating on my ear, as they gave sentence against Him at the bar of "private *judgment*," and are now treading His Crown and Cross into the dust!

But, if the chaff be necessary to defend the unripe grain from blight and frost; if the rind be necessary to contain the mellow juices of the fruit, and advance them to maturity; if the shell be necessary to preserve the kernel from decay; if the body be necessary to retain the soul, and be the channel of her functions and communications while doing her errand in this terrestrial sphere; if, in a word, Eternal Wisdom has imposed upon Itself a uniform law to protect everything in nature with a covering, and to lock up the life of everthing inexplicably in its appropriate corporeal form; then is Christianity a rational and philosophical reflection of the Divine Wisdom, only when it holds in indissoluble union the Spirit with the Letter, the Grace with the Sacraments, the Promises with the Priesthood, the Realities with the Symbols, the Gospel with the Church, the Spirit with the Body. And so it is written, "to the intent that now unto the principalities and powers in heavenly places might be known, by *the Church*, the manifold wisdom of God." With this explanation, therefore, Episcopalians believe that as the Church is essential to the preservation of the faith, so is the Episcopacy essential to the preservation of the church. Only my own heart, and He who seeth the heart's anguish, can know, with what bitter resolution I fought against this claim, almost unto literal death. This point, said I, once yielded, every thing is surrendered, and all the trials and agonies suggested from the beginning of my inquiries shall be gathered to one centre, and burst in one frightful explosion on my head. But truth, as it is stranger than death, was mightier than the poor fallacies with which I attempted to resist it, and He whose goodness is equal to His power comforted my heart as He covered my head in the day of battle.

The broad fact stared me in the face, that certainly at a very early age, the Church was in all places under an Episcopacy. In Palestine and Syria, in Armenia and India, in Greece and Italy, in France and England, in Spain and Africa, from Antioch to Canterbury, from Asia Minor to Abyssinia, over three continents, and in all the islands of the sea, the Church was everywhere Episcopal. It was the age of piety, the age of miracle, the age of martyrdom, while the kiss of peace bore witness to the heart's purity, and the saints in their humility stooped down and washed each other's feet. Yet in this age of truth and danger, there was in every city and island and town, one, and one only, who was known as the chief pastor or bishop of the place. We never read in antiquity of more than one such person in a city at a time. Polycarp in Smyrna; Ignatius in Antioch; Irenæus in Lyons; Clement in Rome; and a host of others in like manner stand out alone in history as the Bishops of the cities where they dwelt, surrounded by their Presbyters and Deacons. And when the fires of martyrdom blazed high and bright, there was in every city and town *one*, known alike to Christian, Jew, and Pagan, as the chief shepherd, who must first unbind his girdle and lay down his life for the flock. Thus, and in defiance of all these considerations, almost enough to have extirpated Episcopacy from the Church, unless it had been an ordinance of Christ, which they durst not hide, or even for a time, violate: Episcopacy existed wherever the Church existed, and the world has been again and again challenged to produce one single church in all Europe, Africa, or Asia, which in the first, the second, the third, the fourth, the fifth, or the sixth century, was for one moment Presbyterian. When Presbyterians demand of Episcopalians a chain of Bishops from 1850 back to the days of the Apostles, Episcopalians produce it—link after link—name after name—back to the hands of St. Thomas in Syria, St. John in Ephesus, St. James in Jerusalem, St. Mark in Alexandria, Sts. Peter and Paul at Rome. But when Episcopalians ask of Presbyterians to produce, not a succession of churches reaching beyond Luther and Calvin and a gulf of a thousand years, but one poor, single, solitary church in a world-full of churches, that in the first, or the second, or the third, or the fourth, or the fifth century, was bona fide *Presbyterian*, they return the writ with the *non est inventus;* it cannot be found.

I recollect well, that with this view of the matter, I began to suffer an uneasiness that subsequent investigations served only to increase. It struck me forcibly, as arguing the apostolic origin of Episcopacy, in the same manner that the universal worship of Jesus, in the earlier ages, demonstrates His Divinity. It is distinctly in my memory, that the Professor of Theology, at Princeton, introduced a brilliant Lecture on the Divinity of Christ, with these words: "It is a strong presumptive proof of the Divinity of Christ; that the Catholic has held it from the earliest ages." Now, we require but the *mutato nomine* to say: "It is a strong presumptive proof of the apostolic origin of the Episcopacy, that the Church, universal, has held it from the earliest ages." Nay, in favor of Episcopacy, the argument, like the testimony that supports it, is unbroken; whereas, in its application to our Lord's Divinity, the Unitarian exultingly adduces the Ebionites of the first century, the swarming sects of Gnostics in the second, and the mighty multitudes of Arians in the third and fourth, all crying out against the doctrine as an innovation or corruption. Could Presbyterians produce, in favor of their pretensions, one tithe of the outcry in the first four centuries, against Episcopacy, that Unitarians can produce against the claim in the same centuries of our Lord's Divinity, they would make the land ring again with the protest and the clamor that Episcopacy had thus elicited in the first, second, third, and fourth centuries. But, on the subject of Episcopacy, there in no clamor. There is not a voice to break the silence. The Christian world reposes for at least three unbroken centuries of piety, miracle, and martyrdom, under the undisputed watch and rule of the Episcopacy. This was the phenomenon; and by attempting to account for it, Presbyterians acknowledged it.

One of my earliest misgivings in this matter, was a secret and increasing dissatisfaction with the prevailing explanation of this phenomenon, among the Presbyterians around me, and their singular method of accounting for "the rise and growth" of Prelacy in the primitive Church. It would not have answered to suppose, that it was introduced violently into the Church, or in any great degree against the wishes of the people or the clergy; for the absence of all clamor or outcry, or even notice of the event, precludes the hypothesis. When the Bishop of Rome usurped but the smallest beginnings of power unknown to the pre-existing church, the whole East cried out in a rebuke of thunder; a standard that was never struck, was raised against him in Bohemia and the Alps; every nation in Europe contested for a while, the growing usurpation; France would submit but on conditions that to this day are dear to the Gallican Church; even Austria and Spain protested loudly and long; while England surrendered last, and to the last retained much of her ancient independence, and in fact never, either formally or legally, by authoritative act of either church or parliament, surrendered to the domination of Rome. The smallest change in ecclesiastical administration is sure to be noted on the pages of the fathers. Scarcely can a bell-ringer or a candle-snuffer, a sub-deacon or an acolyte, be introduced to complete the service of the sanctuary, that the event and the date are not set down in history. Yet, if the Apostles left the Church on three continents Presbyterian, not only did it become Episcopal in two hundred years over the entire world, but not a writer of antiquity has told us when or where, or by what means the change took place, or who effected it, or that such a change took place at all. When or where was it that some tall commanding intellect arose, and setting one foot on the sea and one on the dry land, with a voice that reached and overturned three continents and shook the islands of the sea, lifted his hand and said, Wherever apostolic Presbyterianism hath been, there let a better Episcopacy hereafter be? Fair must have been his form, winning must have been his countenance, and sweet must have been the music of his tongue, methinks, to persuade three continents at once, and at one stroke, to destroy an institution so lately left them by the inspired Apostles, and at the same time to agree throughout the world, that not one word should be ever said about the matter, either to extenuate it, to account for it, or so much as to record it! Presbyterianism, child of the Apostles, and first love of the martyrs, nurtured and held dear wherever the feet of the Apostles trod, died and was buried, and neither foe nor mourner on the earth, either shed a tear or exulted at its death, or raised a slab to say to the passer-by, how long it lived, or when or where it died. This was a fact that embarrassed me much, so soon as I was brought by other causes to a state of mind that compelled me to lend it my attention. When in the sixth century, Rome sent Augustine and his companions into England to convert the Anglians, they found a church in her beauty, using the ceremonial of the Oriental Christians, claiming parentage from the successors of St John, and tracing her annals to the very person of St. Paul, and adorned with a hierarchy that two or three centuries before, had sent her Prelates to the councils at Ariminum, Sardica, and Arles. When Buchanan made his journies to the East, he found in the clefts of the rocks and the fastnesses of Syria, the remnant of the disciples of St. Thomas, a simple and frugal flock, claiming descent from Israel according to the flesh, for thirteen centuries cut off from the Christian world, but hugging to their hearts a beautiful liturgy, erecting the simple cross upon the altar, as the sufficient expression of their faith, evincing their ancient and Jewish origin by retaining the thankofferings, the sacrificial lamb and the circumcision of the Jews among their rites, and prominently in their constitution, having and holding in reverence the order and office of the Bishops. When Dr. Wolff, whose benevolence in seeking the outcast races of the earth, has been equalled only by his courage in conquering the obstacles that resisted his will, and who has exemplified the self-denial of the gospel as few have illustrated it since the believing fathers and apostles of his race first fell asleep, was led to remark that, in the whole circuit of his travels, Greek or Armenian, Coptic or Syrian, everything Christian and bearing traces of antiquity, had everywhere its triune priesthood of Bishops, Priests, and Deacons, it suggested a thought that ripened into conviction, and led him like a child, though late in a career of usefulness and fame, to seek a Deacon's orders at a Bishop's hands. In fact, Episcopacy needs no other argument than its universality, at a time and in circumstances that make that universality a simple impossibility, *if* at the death of St. John, the Universal Church was Presbyterian. The argument stands forth as a monumental pyramid upon the plane of the first six centuries, which may be seen and read from every portion of the field. Like the pyramids upon the plains of Egypt, wherever you go, whichever way you turn, amidst the deserts of antiquity, these monuments of Episcopacy still stare you in the face, and it is impossible to lose them. In fact, to me as a Presbyterian, it was an ugly and awkward thing, this early universality of the Episcopacy, and the universal silence, consent, and reverence over which it reigned.

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

Mr Editor:—The correspondent of the *Calendar*, who has had the misfortune of falling under the ban of your correspondent who *signs* himself a "Connecticut Churchman" begs leave to put in a plea before judgment is entered against him; a thing which he supposes even a "small lawyer" may ask as a privilege, since had his stature been sufficient to have made him "a *large* lawyer," he might have claimed it as a right. It might be more strictly legal to put in the general plea of "Not Guilty? but under favor of the Court the accused prefers to plead *guilty* to one part, *not guilty* to another part, and to *demur* to the remainder.

He pleads *guilty*, then to the charge of having been born far away down in the depths of Puritanism where the Church was absolutely unknown, was thus deprived of a privilege which your correspondent no doubt enjoyed, of inhaling the church's sweet spirit of charity with his earliest breath. I submit, therefore, that it would be expecting too much of one who was a "Puritan" by birth and education, to suppose that he could be possessed of "that characteristic urbanity and kindness," which has been so strikingly exemplified by your correspondent.

He also pleads *guilty* to the charge of having been a disciple of Coke and Blackstone, and he freely confesses that it was the principles of those black-letter gentlemen that induced the "small lawyer," to put aside the green bag, for the "gown and surplice."

He also pleads *guilty* to the charge of being *such* "an everlasting busy-body," by natural taste, early training, subsequent position and sense of duty, as has led him to "dabble in antiquarian matters, and every thing else" he could, that would throw light upon the meaning of Holy Writ, or the truth of History.

For all these offences he throws himself upon the mercy of the court.

But he pleads *not guilty* to the charge of having "alledged that Dr. Jarvis has given his entire approval to the statement, that the sentiments of Bishop Ives are in substantial harmony on the subject of Absolution with those of the 'voice from Connecticut.'" This plea would have been unnecessary, had your correspondent discharged the part of a faithful witness, and told "the truth, the whole truth, and nothing but the truth." Had he quoted my language, your readers would have seen, in spite of any comment he might have added, that *I* said no such thing; that, on the contrary I expressed my surprise that Dr. Jarvis had himself said, what seemed to amount to this. I submit, therefore, that the testimony of this witness does not even raise a presumption of guilt against me, that there has been, upon the mildest construction, such an intentional *suppressio veri*, on his part, as to impeach him before the court, in accordance with that sound maxim which both the Judge and the accused were taught in another school,—*falsus in uno, falsus in omnibus*.

Should it be said that the "intuitive sense of propriety which subsists among persons of correct feeling" should have prevented the accused from understanding the language in question as he did, his answer is, that he had so far lost sight of the "sentiments inherited from Owen, and Baxter, and Ridgley" as to have forgotten that *total* and *partial* were ever synonymes, and hence did not once suspect, that an "*entire* approval" meant an approval only *in part*.

Again, he admits the fact of having done what he could to "garnish the sepulchres of the dead" in CHRIST, but he *demurs* to the inference that it has been done in order to "murder the reputation of the living."

He admits the fact of having said, that it "appeared evident that the author [of the 'Voice,'] intended to give the impression that the Clergy of Connecticut, at the time of the adoption of the present Book of Common Prayer, disliked that book exceedingly," but he *demurs* to the inference that the assertion is "most false and injurious." Let the "Voice" itself bear testimony upon this point. p. 22. "The first violation of this great principle, as far as the Holy Communion is concerned, I am obliged to confess, with shame and sorrow was committed after the American Revolution, and on this side of the Atlantic." p. 23. "It was reserved for the Convention of September and October 1789, to violate the great principle of which I speak. . . . How then could it have been committed at a Convention where Bishop Seabury and the Clergy of Connecticut had a voice?" p. 24. "All looked with alarm upon the proceedings of their southern brethren." p. 26. "Strong impressions that a disunion would work ruin to the American Church, induced that part of the convention most attached to her interest and sound doctrine, to submit to a compromise, in hopes that at some future day the true friends of the church would be enabled to correct these defects, to which the want of right principle and the fervor for innovation in their opponents had obliged them reluctantly to consent." p. 27. "Connecticut suffered much for the sake of union." p. 38. "Let it be remembered" etc, etc, "and it will be seen how much Connecticut sacrificed." I submit, therefore, that I am shielded from the inference of your correspondent by the "Voice" itself, and that, although the "Voice" represents the early clergy of Connecticut as preferring the Book of Common Prayers even in its present form, to disunion of the Church; still, according to the account given by it, they did dislike it *in* its *present* form, and they could not but dislike that, which they supposed, violated a principle that had been held sacred by the Catholic Church from the beginning, which caused them so much *suffering*, and so much *sacrifice*. It may be well to remark that I am now only concerned with the charges of your correspondent, and that I neither affirm nor deny the correctness of these representations.

He admits the fact of having uttered the quoted language, with "perhaps," and ending with "any man living," exactly as quoted, an admission which could not be made in regard to most of the passages included in quotation marks; but he *demurs* to the inference that their language "insinuates that the desire to be excused from further explanation and defence, was prompted by conscious inability to make them," as being sustained, neither by the law nor the testimony.

He admits the fact of the publication of the same language, but he *demurs* to the inference that "an explanation" given "in a private way," would be a sufficient correction of an error that had been proclaimed in the newspapers.

He admits the fact of having supposed that the facts of history, differed in some respect from the representations of the "Voice," but he *demurs* to the idea that it is a personal "insult" either in "matter", or "motive" to do so.

He admits the fact of having expressed himself in regard to the "great work" in which the author is engaged, even in a more substantial and enduring manner than in the vain words and idle talk which cost nothing but the breath of utterance, and which do no more good than so much wind from any other quarter; but he *demurs* to the inference of casting a "fleer" at the work, or a "taunt" at the author.

Finally, Mr. Editor, if rising above these prejudices of education and early training, of which your correspondent seems happily to know nothing,—if disregarding the threefold cord of country, kith, and kin, when called of GOD to go out, they know not whither,—a trial which the good providence of GOD seems to have spared him,—if sacrificing pecuniary interests to an extent of which he has no knowledge,—if unremitting and unwearied labor and toil for the Church, through evil report and through good report, from which he would shrink,—if battling for the truth, whether assailed from without or within, regardless of personal interest and personal consideration, are offences, then I may have offended, and for such offences must be content to receive all due and proper punishment.

In this matter the accused speaks only for himself. The *Calendar* can speak for itself as it chooses. But I trust your correspondent will not be offended if I assure your readers, that neither that paper, nor its conductors, nor its contributors, are altogether cannibals, nor vampyres, and if you, Mr. Editor, dare make the experiment of a journey among the wigwams of Connecticut, we will endeavor to give you solid proof that a man does not cease to be human, possibly not Christian, simply by reading the *Calendar*. In conclusion allow me to remind your correspondent, that those "plain words [which] are sometimes necessary to bring men to their senses," must always be *words of truth and soberness*.

COR. CAL.

For the Churchman.

Incorrect Editions of the Book of Common Prayer.

Mr. Editor:—Allow me to suggest through your paper, the need of caution on the part of purchasers of the Book of Common Prayer, who would desire to procure *correct* editions. It is a custom, I believe, with some publishers, to print from old plates, and yet prefix a new title page, bearing date according to the time of issue from the press. Within a few years I have seen copies of the Prayer Book, from the date of whose title the inference would be, that they were part of a new edition, while the fact was that they were as old as 1822. They came from Buffalo. The title page gave them an origin more recent than 1840, but the *certificate* on the reverse of the title, was from Bishop White, and granted by him in 1822. I would therefore advise purchasers in every case to examine the date of the certificate of true Ecclesiastical authority.

My attention has been called to this subject anew by taking up two copies of different editions, one of which I was inclined to purchase until I found on close inspection that it was too far behind the age. Both read thus:—"New York, Stanford & Swords." One read on the title 1848, the certificate being from the Bishop of Pennsylvania, in 1843; the other reads on the title 1850, the certificate being from the Bishop of New York in 183-, [the dash here standing for a broken number not legible.] Of course neither of these editions have the important corrections which were set forth by authority in 1844. For *four* corrections which occurred to me at the moment I looked in vain: one of them being the title to the Psalms in Metre, which ought to be "Selection 1," "Selection 2" &c.

I ought to add that the same Publishers have issued an edition this year, the certificate bearing the date of 1849. This of course has been compared with the standard edition. It contains all the alterations for which I have looked, and seems to be a very correct, as it is in appearance, and in convenience of size and style of binding, a most attractive book.

I can heartily commend it; and in doing so take more pleasure than in finding fault with the others.

K.

For the Churchman.

This world is a hard and jealous master. "The prince of this world" is loud in his demands, powerful and unwearied in his efforts, insinuating in his temptations, and very cunning in his artifices, to establish his rule among the sons of men. The business of the world, the honors of the world, the pleasures of the world, are the instruments by which he works. Where he finds a prepared heart, he would have these sought and followed on principles, by methods, and in measures, flagrantly opposed to the law of God; and thus secure to his ranks those most devoted and efficient of his servants, of whom the Holy Ghost has left by St. Paul the awful record, that they are "abominable, and disobedient, and unto every good work, reprobate." But it is often not without difficulty that men are brought so low. As a step towards this, and as in itself a diversion from the true service of God, most available for the purposes of Satan's devices, he lures to a linking of the services of the world on outward forms of the service of God, to a mingling of the two, and to the prosecution of religious objects, and the performance of religious acts, on worldly principles, with worldly motives, and by the aid of worldly arts. In this way he often gains an influence over the human heart and character, so deep, and so perpetually operative, as to render of little counteracting avail scrupulousness in attention to religious forms, or protrusion of religious profession, or intensity of religious excitement: indeed, these, by the purposes of pride and vanity which they serve, are often direct instruments in his favor; and often, by overworking the sensibilities in one direction, betray them into carelessness and inaction in others, so as to prepare an easy way for successful attacks on virtue and piety, and for luring to perilous and traitorous compromises.

Herein is found the Christian's greatest danger. The word of God is full of warnings against his having a divided heart, attempting a divided service, or laying stress on great punctilousness in some things; or highly wrought sensibilities on some points, to the neglect of the general care and conscientiousness, uprightness and truthfulness, purity and piety, obedience and charity, which the gospel sets forth as its only genuine religion, and the only development and proof of its justifying faith. All particular religious acts and professions, and all recurrences of religious feelings, whether sought by special appliances, or enforced by extraneous circumstances, must be developments of established character, and uniformly devotional habits, or they are not only unworthy of confidence as parts of evangelical piety and sound experience of religion; but are snares and delusions of Satan, intended and fitted to reduce us into captivity to his devices. Our only security is perpetual watchfulness and care, the constant study of the pervading principles and true spirit of our religion, and the cherishing of a uniform tenderness of conscience touching the bearing of those principles and that spirit on every appeal made to us in behalf of personal interest or enjoyment, and of the supposed claims of the several relations and circumstances of the state of life to which it pleases God to call us. And we must remember that in order to a man's being truly evangelical in his character, and in his religious experience, his religion must pervade that whole character—the heart, the mind, and the soul, the tempers, the dispositions, the passions, and the affections: it must be eminently practical—practical in the inner and in the outer man, in word and in deed, in abstaining in all things from the wrong, and doing in all things the right; piety and morality must be, with it, one in obligation, and one in the habit of obedience, as they are one in the authoritative requirement which gives them their obligation, and in that only true rule and measure of excellence of character which the gospel affords. The anxious question which the christian should be perpetually putting to himself is, not only whether he is doing the right thing, but whether he is doing rightly. He should be very careful, not only of what he says and does, but of the principle which regulates it, the motive which induces it, the end it has in view, and the temper which accompanies it. His great solicitude should be *to keep his heart*. Its issues are that on which life and death depend—the life of true faith, of evangelical obedience, of christian hope and charity—the life of God in this world, and the everlasting life of glory and honor in the world to come; and death—privation of real spiritual vitality, and death to all well grounded hope of God's mercy and favor, here, and everlasting death hereafter.

B. T. O.

For the Churchman.

"The Catechism for Easter" of St. Mark's Church.

After a fortnight's consideration somebody or something has come out in the "Protestant Churchman" with "a short chapter" on an article of "Quis" in the Churchman touching Dr. Anthon's Catechism. He declares that "Quis" "has no relish for the Catechism, because it teaches, that the Creed called the Apostles' contains the truth which they taught." All "Quis" has to say of this is, that it is a thoughtless utterance of a wicked falsehood, and that the writer can hardly help knowing it. And very properly has he chosen a pronoun—"Quid"—of the neuter gender for a signature to represent the soulless thing, that could utter so many untruths in half a column. Like the impersonal and irresponsible paper, where he publishes, and which perhaps he reads too much, he, or more properly it, is "vox et praeterea nihil." And there I leave "Quid."

QUIS.

(For the Churchman.)

House of Industry.

The sentiments expressed by your correspondent in last week's Churchman, in allusion to the House of Industry, now in operation, are so just and proper in the abstract, that I should be sorry to impair their effect by any remarks of mine. I cordially agree with the writer that every church should have its own House of Industry, and that its support should depend upon private and unostentatious contributions influenced by high religious motives; but the object of the Association referred to, is of such magnitude and stern necessity that, as in the case of the Orphan Asylum in this city in its commencement, it demands the sacrifice of all personal considerations; and if the aid of the Public to the extent of Thousands is relied upon, it is due to that Public, that they should know to whose hands the trust is to be committed.

The previous attempts to establish such a society on a permanent footing in this city have failed, no doubt in a great measure from having been too sectional, or on too small a scale for the object in view, and were no other good to flow from the present enterprize, than the Union of all denominations of Christians in an effort to elevate the condition of the Poor, I would consider the reward adequate to the labor. The vast number of unemployed females at this season of the year, who by a moderate compensation systematically provided, could earn during summer, enough to pay their yearly rent, and without which are likely to form habits of idleness most injurious to their temporal and spiritual welfare, was however the occasion of the movement which has been so graciously responded to by the ladies and gentlemen of this city. Already within a few weeks the sum of $13,000 has been subscribed, which is to be invested as a permanent fund as soon as it is extended to $20,000.

On the 1st. inst. the small tenement No. 100 Sixteenth Street was prepared for the purpose of organization and practical test of the plan of the Society. In less than three weeks since its opening, more than 250 females have received work or instruction in sewing, without trenching upon the fund set apart for permanent investment. The annual dues (not to exceed $3) are what the managers mainly depend upon, and it is hoped that every member of the community who has a dollar to spare, will enrol themselves as members of this Industrial Society.—If the city was properly canvassed, there should be an annual income from this source alone of $50,000. Who then should say that his or her *single dollar* is of no account? While therefore the rich and affluent are looked to for their liberal countenance and aid in endowing the institution, on the annual Subscribers are their first dependence, and afterwards the sale of the finished work. Several ladies besides giving orders for work, have purchased, for distribution among the more destitute poor, the garments already made, preferring that mode of dispensing their charities to the more doubtful one of working *themselves* for their benefit, in this way sweetning the labor of the Seamstress by the consciousness that while keeping herself, she was thus indirectly aiding her more indigent and helpless neighbor.

The ladies engaged in this arduous undertaking have the ability, energy, and practical knowledge requisite to make it successful: all they now require, is the prompt and efficient cooperation of the Citizens at large, which they mean to deserve by strictly confining themselvesto the express object of the Society, i. e.,—*to give employment to the industrious poor* without reference to, or interfering with, their religious persuasions. I am informed that on Mondays and Wednesdays work is given out to females who bring certificates of good character, and Tuesdays, Fridays, and Saturdays are devoted to indoor work and instruction in sewing. Those interested in this labor of love will be gratified by a visit, especially on Monday or Wednesday.

A FRIEND TO THE CAUSE.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 25, 1850.

The Ember Days: Soundness in the Faith.

THE reflecting Churchman cannot but be deeply struck with the consummate wisdom displayed by the Church in the appointment of the second stated time for ordination to the sacred ministry. Having celebrated the Ascension of her Divine Lord into Heaven, and His entrance on His Regal Dominion as Head of all things; and having commemorated the Descent of the Holy Ghost in fiery tongues upon the twelve Apostles, whereby He vivified and dwelt in the Christian Church that He might guide it into all truth according to the Saviour's promise,—she concludes this portion of her annual cycle with the acknowledgement of the adorable Trinity. She confesses that in the Unity of the Godhead there be three persons, the Father, the Son, and the Holy Ghost, of one eternity, substance and power. It is this great NAME in which the ordained are set apart to the office and work of the ministry, and the sacred truth has been held by the Church Catholic in all times from the first period of its organization. Most solemn, then, are the considerations which press upon the mind of the candidate whether he is to be admitted to the first or the second degree of the sacred ministry, when he considers the greatness of the commission to be entrusted to him, and the momentous weight of the doctrines he is sworn solemnly to confess and faithfully to proclaim. In these days of rationalism, ignorance, rash private judgment, and unhallowed infidelity, the youthful minister is placed under circumstances of the extremest difficulty. We may discern the signs of those perilous times foretold by St. Paul, when men "with itching ears" "will not endure sound doctrine," and set up themselves as wiser in their generation than the collective wisdom of eighteen centuries. In proportion to their ignorance, they indulge in the presumptuous defiance of the sacred truths ever maintained by the Church, and taught expressly in the Prayer Book, and style the adherence to them narrow and bigotted. The evil is too widely spread to demand a particular demonstration; and there are many of our Clergy who have experienced the most painful experience of its truth.

The popularity and acceptableness of a *preacher* are too often made the tests of his value as a minister of Christ. It is forgotten that the Lord denounces a woe when all men speak well of one, and it is supposed that what the multitude approves must necessarily be right. We cannot have discipline, say some,—the people will not submit to it. We cannot teach high doctrine, the people will not receive it. We must not insist upon the plain words of the offices, because a great many *good and holy men!* do not understand them in a strict manner, but have recourse to all sorts of *hypotheses* to evade their meaning; and what they do, we may surely do also. When this dishonest and pernicious mode of arguing and interpretation is once adopted, there is reason to fear that it will become difficult to eradicate, unless by the strongest efforts, and may even prove incurable. Much of the difficulty under which the Church now suffers arises from insensibility to plain dealing and the obvious use of terms. They say that *is* means *may be*; that *certainly* means *perhaps*; that *believe* means *charitably suppose*; that regenerate means *unregenerate*; and many other like pleasant vagaries of fancy. If this ingenuity were exercised in matters of a mere temporal character, it might excite a smile; but when such juggling, paltering and equivocation are exercised in sacred things, in the most solemn rites of the Christian religion,—the Holy Sacraments—every upright heart must be filled with sadness. Though some may be deluded by the hope of preferment or the love of gain into a nominal conformity to the system of doctrine, discipline and worship of the Church while in heart they deny it, and in practice they violate it—others of the same views will find conscience exercising too great a power over them, piercing them with anguish sharper than the sword's keen point, and they will cease to profane the Church of God by hypocrisy and falsehood. The unhappy apostate Baptist Noel sought for years to persuade himself that the Church did not teach Baptismal Regeneration, and kept on using her holy words with his lips, but with secret unbelief in thought—till at length, the force of conviction could not be restrained. He was compelled to declare that he had spoken with a dissembling tongue, and he renounced his baptism, and disclaimed his orders as a priest of Christ's holy Church in England. As a proof of the wretched system of teaching pursued, and the unhallowed man-worship exercised by his congregation, we find that more than one hundred of his late parishioners have joined him in renouncing the Apostles' doctrine and fellowship and embracing the Ana-Baptist heresy. And who can doubt that if some of the Gorhamite leaders go to their own place, they will take with them many of the deluded souls, whom they are now imbuing with false doctrines and perverted principles.

Abhorred be such conduct by the upright and honest Christian, especially one who intends devoting himself, body, soul and spirit, to the service of the Triune Jehovah in His sacred ministry. When he promises to teach and administer the doctrine of the Sacraments as this Church hath received the same, let it be an heartfelt and cheerful promise; let him not deal with his God as though he could be deceived or mocked; as though he would accept the earnest words of the lips instead of the unfeigned homage of the soul; as though the hollow flattery and deceiving usages of the world could be acceptable to Him; as though the well-rounded sentence and the courtly phrase might be addressed to Him as they are to earthly potentates or magnates.

And let those orthodox and godly prelates who use the power entrusted to them of "driving away all false and strange doctrines," be honored and supported when they exercise their power for the honor of the Church, and the promotion of her spiritual interests. They do good service when they restrict the use of private judgment within the limits and bounds of the Church's discipline and teaching, and bid the doubtful and hesitating wait until they can profess with an open brow and unfaltering tongue that they will teach her doctrines, observe her discipline, and obey her rulers. This strict and unwavering enforcement of the discipline of the Church might perhaps diminish the number of her nominal ministers for a time, but it would secure the admission of none but faithful, devout servants of Christ and His Church.

ANOTHER CALUMNY.—A correspondent of the *Protestant Churchman* talks "of a late pervert to Rome *from Nashotah*." We are informed by a gentleman recently from that establishment that no such instance has occurred. We suppose as usual that NOBODY is responsible for this slander—Nevertheless we must say the Doctor ought to be ashamed of himself, for using such weapons.

Foreign Intelligence.

The *Hibernia* arrived at Boston on Friday the 17th inst.

M. Sue has been elected deputy for Paris, having received 125,000 votes, and a majority of 8000 over his competitor. More than half of the troops in Paris are said to have voted for him. This is considered very ominous for future tranquility; stocks have fallen, and much despondency exists.

The Erfurt parliament have finished their revision of the Constitution, and adjourned for some weeks. The amendments do not meet the approbation of Prussia.

The Emperor of Austria has relinquished in favor of the Roman Catholic Clergy several of the restrictions by which they were formerly bound.—They may address the Pope directly on ecclesiastical matters and receive his decisions and orders without the previous permission of the civil authorities. They may also address exhortations to their respective flocks.

Some trouble is brewing in the Rhenish provinces of Prussia, between the government and the Romish clergy. The latter refuse to swear to the Constitution, unless with the proviso, *salvis ecclesiæ juribus*.

The four Bishops of Cologne, Treves, Paderborn and Munster met in Synod, and agreed to soften down the salvo "to a simple declaration of opinion that the oath in the opinion of the taker does not trench upon the rights of the Church, or his own allegiance to her: and proposed that instead of being embodied in the formula, it should be notified beforehand to the functionary appointed to administer it. To this the government assented."—*Guardian*.

On the 18th of April the Pope blessed the French army of occupation in solemn form. Its enthusiasm in his favor is declared to be unbounded! 12,000 men are to be kept at Rome, the French government to pay for their support the accustomed amount, and all surplus expenses to be defrayed by the Roman authorities.

The Ecclesiastical Commission's Bill, providing 3 commissioners to take charge of the funds, instead of the numerous Commission now appointed, was read a second time on the 29th ult., in the House of Commons.

The Queen has given birth to another prince, which it is stated will bear the name of Arthur.

The papers continue to be filled with addresses from numerous bodies of clergy to their diocesans, in reference to the Gorham case. The declaration in the Archdeaconry of Durham has received 111 signatures. An address in the Archdeaconry of Northumberland has received 60 signatures. A counter-address has been circulated *through the whole diocese* with great assiduity, and has obtained only 49 signatures.

Ten Gorhamites in the Isle of Wight have expressed to the Archbishop of Canterbury their gratification with the recent decision, at which his Grace, thankful for small favors, expressed the utmost satisfaction.

The clergy of the Archdeaconry of Worcester, to the number of 150, have signed an address to the Bishop of Worcester, affirming the doctrine of the Baptismal regeneration of all infants. A similar declaration has been signed by 120 clergy of the Archdeaconry of Coventry.

A meeting of about 90 clergy of the Archdeaconry of Barnstable was held on the 18th of April, at which Archdeacon Bartholomew presided. The necessity of another court of appeal was affirmed, and a petition was adopted to the Queen for that object: also addresses were prepared to the Archbishop of Canterbury and the Bishops of London and Exeter, in relation to the Gorham decision.

The following important letter has been written by the Bishop of Gloucester and Bristol in reply to an address by nearly 200 clergy, conveyed to him by Archdeacon Thorp:—

"*Dear Mr. Archdeacon*,—I beg leave to acknowledge the receipt of an address which you have forwarded to me on the subject of the late Judgment in the case of Gorham vs. the Bishop of Exeter.—This address, in which so large a portion of the clergy of my diocese have concurred, calls for my sympathy, and I deeply regret the occurrence of a matter which has diffused such extensive uneasiness among Churchmen. I agree with you in thinking the constitution of the present Court of Appeal, in matters ecclesiastical, unsatisfactory. In reply to the request that I should, in concert with my right reverend brethren, take steps which may seem most suitable in this emergency, I can inform you that all the members of the English Episcopate are at this time in anxious deliberation on the subject; and I hope that we shall have the prayers of yourself and all who have concurred in this address, that by the Divine guidance, we may come to such a conclusion as may obviate what is at present anomalous and objectionable, and promote the peace and unity of our beloved Church." Believe me, &c.,

"J. H. GLOUCESTER & BRISTOL."

A deputation from the Metropolitan Church Union waited on the Bishop of Exeter, on Wednesday the 24th of April with an address with 854 signatures, expressing their sympathy with the Bishop, under the painful circumstances in which he is placed by the late decision of the Privy Council, and thanking him for his noble firmness in defending the true doctrine of Baptism. His lordship returned a most feeling and affectionate address.

In the Arches Court on Tuesday, the 30th April, Mr. Bowdler, proctor for Mr. Gorham, complained that Mr. Toller, the proctor for the Bishop, said nothing of the intentions of that prelate. The Judge said, he must move the Court to enforce the monition on the next court day, in the usual way. Dr. Adams said, *there was no intention on the part of the Bishop to resist the monition*, but that there were particular reasons why the case should stand over.

The case was then directed to stand over to the next court day.

On Thursday, May 2d, Sir F. Kelly moved in the *Court of Common Pleas* for a rule to show cause why a writ of prohibition to the Arches Court, &c., should not be issued. He very ably examined the Judgment of Lord Campbell, and showed several defects both in the law and "historical testimony."

The Court took time to consider their judgment.

On our first page will be found an extract from *John Bull*, giving an account of an audacious attempt *to establish Romanism in Malta as "the dominant religion."* The Governor of that dependency of Britain is a Roman Catholic. Lord John Russell on being questioned on the subject in the Commons, stated he knew nothing of the matter, except from the protest of the Bishop of Gibraltar. This document is worthy of an Anglican prelate, and asserts in a most dignified manner the authority of his Divine Commission.

"MALTA,—The Bishop of Gibraltar has published the following Protest:

'We, the undersigned, George by Divine permission Bishop of Gibraltar, being, by virtue of our office, and by the authority of Her Majesty's letters patent, invested with the power of exercising Episcopal jurisdiction, according to the ecclesiastical laws of England, in all places belonging to the Church of England within the island of Malta, and being ordinarily resident within the said island, have considered it to be our duty to examine those articles of the proposed code of criminal laws for the said island, which are entitled "Concerning offences against the respect due to Religion," as amended by the Council of Government, and having found that it is therein proposed to make the Church of Rome the dominant Church in Malta; to declare it to be exclusively the Catholic Church; to class the Church of England and other religious bodies of her Majesty's subjects, as dissentients from the Church of Rome, as it at present exists in the said island; and to enact heavier penalties for offences against the Roman Catholic worship than for offences against others; therefore we the Bishop aforesaid, do hereby protest in the strongest manner against the adoption of the said Articles, for the following reasons:—

'1. Because whatever may be the privileges granted to the Maltese, the supremacy of the English Crown carries with it of necessity, the supremacy of the religion of the Queen and the people of England, and establishes it by the law of the land in every colony and dependency of the empire, Malta included.

'2. Because this proceeding of the majority of the Council, in attempting to make the Church of Rome dominant in Malta, and to declare the religion of the said Church to be exclusively the Catholic religion, is an attack upon the supremacy of the crown, and the fundamental laws of the empire, and an invasion of the rights of the Catholic and Apostolic Church of England.

'3. Because the attempt to class the Church of England and other bodies of Her Majesty's subjects together, as being merely Dissenters, or dissentient from the Church of Rome as it at present exists in Malta, is an insult to the religion of the Queen and the people of England.

'4. Because the enactment of greater penalties for offences against the Roman Catholic worship, than for offences against the worship of other Christian Churches is a violation of the principle of equal protection for all classes of Her Majesty's subjects, and of the rights and liberties of Englishmen.

'5. Because neither the Clergy nor the People of England in Malta have given the least occasion for any such proceedings, they having been careful on all occasions to avoid giving offence to their Maltese fellow-subjects in all things connected with their religion.

'Given at Gibraltar Palace, in the city of Valetta, this 20th day of March, in the year of our Lord, 1850.

'G. GIBRALTAR.

'To his Excellency the Rt. Hon. Richard More O'Ferrall, Governor of Malta.'"

The *Leeds Intelligencer* states it to be the intention of the Lord Bishop of Ripon, to issue a pastoral letter in answer to an address from the rural deans, asking his Lordship's advice, under the difficulties which have arisen out of the case of Gorham vs. Exeter.—*Guardian*.

The Archbishop of Canterbury has returned the following reply to the address from the clergy of the Archdeaconry of Cornwall:

Lambeth, April 17, 1850.

Reverend Sir,—I beg to acknowledge the receipt of a memorial from the Clergy of the Archdeaconry of Cornwall, affirming the doctrine of the Church of England to be, that all infants in holy baptism receive remission of their sins by spiritual regeneration, and remain Reverend Sir,

Your Obdient Servant, J. B. CANTUAR.

Rev. F. Webber, St. Michael
Pinkivell, Truro.

The Rev. William Maskell, Rector of St. Mary's Church, Exeter, has published a "Second Letter on the present position of the High Church party in the Church of England," which has met with the most unequivocal disapprobation from the sound portion of the Church Press in England, as well as the Gorhamites. In it, he announced his intention of resigning his cure. The Bishop of Exeter wrote him a very kind letter, requesting him to consider deeply before he took so important a step. He also plainly expresses his dissent from the main portion of Mr. Maskell's letter, *that the Church* is found to have dogmatic teaching on every one of the points stated by him. Mr. Maskell has withdrawn his resignation for the present, at the request of his Parish and the Bishop. He has also written to the Archbishop of Canterbury on the subject, and a correspondence of considerable length is published in the *Guardian and English Churchman*. It seems to us very unsatisfactory as conducted on both sides. Mr. M. enquires, not only whether the doctrine of the Church of England is that the grace of regeneration and the remission of sins is given to all infants in baptism; but also as to the sacramental efficacy of Confirmation: whether orders episcopally derived are of the essence of a Christian Church: and whether the power of absolution is exercised in its fulness only after private confession. The Archbishop in his first letter intimates that the Church has not any positive teaching on the subject; and in the second refers Mr. M. to the question "Are they contained in the Word of God?" Mr. M. replies, that according to his views they *are contained in the Word of God*, but that the Archbishop intimates that he is not authorized to teach them by the Church of England as certainly true, i. e. that she does not forbid and condemn his teaching the contrary. This he says, leaves everything to the decision of private judgment, except perhaps the Doctrine of the Trinity, and leads thousands inevitably to infidelity. Here the matter rests for the present.

(From the English Churchman.)

LETTER FROM THE BISHOP OF LONDON TO MR. HOPE.

The following letter from the Bishop of London to Mr. Hope, written three days after the Judicial Committee delivered their Judgment, has probably been seen in manuscript by several of our readers. It is now published by permission of the Bishop:

London House, March 11, 1850.

My Dear Mr. Hope,—My knowledge of your devoted and consistent attachment to the Church of your baptism, and the assurance which you have given me of your willingness to be guided by my counsels at the present crisis, seem to impose upon me the duty of repeating in a more connected form, and with some additional remarks, the considerations which I suggested to you in conversation on Saturday last.

You then stated to me how greatly you were distressed at the recent judgment of the Judicial Committee of the Privy Council in Mr. Gorham's case, and you expressed your apprehension that some excellent men might be driven by that decision to quit, if not the Communion of our Church, yet the offices which they hold in it.

I remarked, in answer to your statement, that I could readily understand the uneasiness which you, in common with many others, felt at the position in which the Church appeared to be placed by this judgment, but that I thought it to be your plain and unmistakable duty not to desert the Church at such a moment, when she was most in need of your support and assistance, but to remain firm in your allegiance to her, and to use your best endeavors to remove existing anomalies and defects. This appears to me very clearly to be the line of conduct which you ought to pursue. If a vessel in which you were embarked should spring a leak, you would surely do your best to stop the leak before you thought of abandoning the ship, and leaving it to the mercy of the winds and waves.

I would desire you to consider in what respect the recent judgment has so altered the character of our Church as to justify any of her members in severing their connection with her. That judgment may be erroneous, may be a wrong interpretation of the Church's mind; but it is the interpretation adopted by a few fallible men, not by anybody authorized by the Church to settle any point of doctrine; nor can it have the effect of changing any of the Church's doctrines. That of baptismal regeneration stands in her Articles and Liturgy as it did before. That is not denied, nor even questioned, by the judgment, the purport of which is, that to those who admit the Church's doctrine of baptismal grace, a greater latitude of explanation is permitted than you or I think right. But this, after all, is only the opinion of a Court of Law, not the decision of the Church itself in Convocation. I hold that until the Church's Articles and Formularies are altered by the authority of Convocation, or of some Synod equivalent to Convocation, her character as a teacher of truth remains unchanged.

I cannot regard any sentence of an Ecclesiastical Court as finally settling a question of doctrine; that can only be done by a synodical decree; and even then judges may err in their interpretation of that decree, and yet the decree itself will hold good, and in another appeal respecting the very same point of doctrine another Court might give a different judgment. I think, therefore, that nothing short of a formal act of the Church itself, repudiating what it has hitherto asserted as truth, can warrant a man in quitting her communion.

What we really want is a Court of Appeal so constituted that the members of our Church can place reasonable confidence in its decisions; but it must still be borne in mind that any such court will be liable to errors in judgment; and that it belongs to the office of a judge, not to make laws, but to expound them to the best of his ability.

Again, then, I say that when the Convocation shall by a solemn act reject the doctrine of baptismal regeneration, it will be time enough to think of quitting the Church's pale; but till that shall happen (which Heaven forfend) to leave her would be an act of schism.

I will add one other observation. Every member of our Church who is not seeking a pretext for quitting her communion must desire to remove whatever blemishes and imperfections there may be in her constitution. But the way to do this is not to abandon her, and so to render amendment less practicable and probable by weakening her resources and diminishing the number of her true friends, but to abide firmly by her, to be 'watchful and strengthen the things which remain that are ready to die."

You are at liberty to show this letter to any person who is interested in this most important question.

Believe me, my dear Mr. Hope, with the truest regard and esteem, yours most faithfully

C. J. London.

A. J. Beresford Hope, Esquire, M.P.

The *Daily News* announces that the Rev. Gilbert Elliot, Incumbent of Trinity Church, Marylebone, has been appointed Dean of Bristol. The fact, if it be a fact, has not yet been otherwise publicly announced. For Lord John Russell's sake, if for no other reason, we trust we shall be able next week, to exculpate him from so offensive a prostitution of the ecclesiastical patronage of the Crown to private family connection.—*Guardian.*

Lord John Wriothesley Russell has been appointed one of the Deputy Clerks of the Queen's Closet; and Rev. Henry Parr Hamilton, to the Deanery of Salisbury: he is a pamphleteer in support of the Education Committee of the Privy Council.

The following curious piece of information was obtained in the Commons on Tuesday evening, April 30.

Sir B. Hall inquired whether it were true that the Archbishop of Canterbury had appointed a relation of his own to the sincere office of Registrar in the Prerogative Court of his Diocese, worth between £10,000 and £12,000 a year, an office the late most excellent and venerated Archbishop had informed the Government, that, in the conscientious discharge of his duties, he could not fill up.

Lord John Russell said, that a son of Dr. Sumner, Bishop of Winchester, a *young man in the Temple*, and a *nephew of the Primate*, had been named to the reversion of the office in question, but that all ecclesiastical appointments were at present under consideration by a Committee, and that probably either the office alluded to would be abolished, or its income greatly reduced.—*Ibid.*

At the *Visitation* held by the Archdeacon of Suffolk, at Ipswich, the sermon has usually been delivered in the Church of St. Mary-le-Tower; on the last occasion, however, the Incumbent, the Rev. W. N. St. Leger, entered a protest against its being preached by Mr. Lumsden, on the ground that that gentleman, at a meeting of the Colonial Church Society, declared his approval of Mr. Gorham's doctrine, and his confidence in the Committee of Privy Council. The Archdeacon having declined to notice the protest, Mr. St. Leger issued a declaration to the effect that he will *not* admit Mr. Lumsden into his pulpit. The Archdeacon asserted the right to hold the Visitation, and to appoint the preacher without the Incumbent's consent; but, says the *Ipswich Chronicle*:—

"With the view to avoid unnecessary unpleasantness, in consequence of the protest of the reverend Incumbent of St. Mary-le-Tower, Ipswich, it was arranged, we are told, that the Visitation should be held in St. Margaret's Church; but the matter having reached the ears of the Bishop of Norwich, a mandate was issued by his lordship, directing that the ceremony should be observed at the Tower Church, as heretofore."

Accordingly the Church was opened on Friday, when Mr. St. Leger read the prayers, and at the close, read a formal protest against the Visitation Sermon being preached in his Church by Mr. Lumsden. He then descended to the Vestry, removed his surplice, and immediately left the Church. Mr. Lumsden preached without making any allusion to the circumstance.—*Guardian.*

The Bishop of London and the recent Decision of the Judicial Committee.—A statement has been industriously circulated, and has found its way into several journals, to the effect that the Bishop of London had originally intimated his concurrence in the judgment of the Judicial Committee of Council, in the case of Gorham *v.* the Bishop of Exeter, and had subsequently, on the very eve of the decision being pronounced, altered his mind under the pressure of extraneous influence. Though this allegation carries absurdity on the face of it, we are happy to have it in our power to state, from information, the correctness of which does not admit of the least doubt, that so far from the Bishop of London being chargeable with having betrayed any doubt or vacillation in the matter, on the contrary, his lordship did at once declare his dissent from the judgment in a written document, read by him to the Committee, and that the document in question contained among others, a distinct statement, that it was impossible for his lordship to concur in the judgment, on the ground that Mr. Gorham's view separated the grace of baptism from the sacrament.—*John Bull.*

Commission under the Church Discipline Act. We learn that the Right Rev. the Lord Bishop of Exeter has, on the complaint of the Rev. Dr. Harris, Incumbent of the parish of Tormoham, directed a Commission of Inquiry, under the Church Discipline Act, to be issued against the Rev. George Parks Smith, Minister of St. John's Chapel of Ease in that parish, who is charged with having refused to the Parochial Incumbent admission into his pulpit in which the Rev. Dr. Harris claimed a right to preach, whenever so disposed. The Commission will meet on Monday next, at the Chapter House, in this city. We understand, however, that the refusal arose out of a misconception on the part of the Rev. defendant, who had no intention to oppose the legal rights of the incumbent, and that it is his intention to submit to the judgment of his Diocesan.—*Exeter Gazette.*

Government Rewarding Apostacy.—In a pamphlet by Mr. T. J. Graham, M.D., apparently an earnest-minded but ultra-evangelical, written upon Educational theories, and in refutation of Mr. Close's incessant and tolerably intelligible laudations of the Committee of Privy Council on Education—the Deanery of Salisbury has yet been given to another of their clerical "whitewashers in ordinary"—we perceive that the Committee of Privy Council "have transformed the *Reverend* T. W. Marshall, (who has gone over to Romanism,) late Incumbent of Swallow Cliffe, Wilts, a benefice of £80 a year, into T. W. Marshall, *Esquire*, Her Majesty's Inspector of Schools, with an income of £500 or £600 a year."—*Liverpool Mail.*

Welsh Bishops.—Mrs. Richards, of Treiorwerth, a lady well known amongst Welsh *literati*, by her bardic name, *Bronfraith Mon*, and equally conversant with the beauties of English literature, has offered a premium of ten pounds and a medal value five pounds, for the best essay, in English, on the right of the sons and daughters of Cambria, belonging to the Established Church, to have their pastors placed under the superintendence of Welsh Bishops. ---*North Wales Chronicle.* [We heartily second this most proper and patriotic desire. With what face can English Churchmen uphold the twenty-fourth of the Thirty-nine Articles, or with what consistency can they denounce the Romish Church for ministering in a tongue "not understanded" by the masses of the common people, if we connive at such an anomalous state of things as the Church in Wales discloses? Who can wonder that Dissent is bitterly paramount in the Principality? If the Church is ever to fulfil there her high prophetic office of teaching the wonderful works of God to every nation, "in their own tongue, wherein they were born," we repeat, the *native* Clergy must be more generally encouraged, and their Chief Pastors selected from their own body. In many Districts of Wales, you might just as well preach to the peasantry in high Dutch, as in English. What should we Anglicans say if State tyranny dared to thrust upon us for our Bishops, a parcel of French clerics, either unable to address us at all, or whose lame attempts at broken English would be much more conducive to merriment than to devotion?---E. L. M.]---*Ibid.*

State of the Church and Dissent in Wales.---In the early part of this session, a printed return was issued by the House of Commons, showing the number of churches and chapels attached to the Established Church in each of the four Welsh dioceses, and the number of services performed in each, distinguishing the Welsh from the English. In the last two numbers of the weekly papers published in the principality, this return is noticed; commencing with the diocese of Llandaff, eleven parishes are taken alphabetically, and the result is as follows: number of churches, twenty-one; total number of services in the churches every Sunday, thirty-one; of which twenty are performed in the English language, and only eight in the Welsh language, three services being performed alternately once a fortnight, in Welsh and English. Annexed to each parish is an account of the spiritual provision afforded by the dissenting community for the natives of the country, by which it appears that there are in these eleven parishes, fifty-seven dissenting places of worship, in which there are one hundred and eleven Sunday services, ninety-nine of which are performed in the Welsh language, in addition to one hundred and ten weekly services in the same parishes, provided by the dissenters, ninety-eight of which are performed in the Welsh language, and twelve in the English.---*Ibid.*

New Publications.

Protestant Episcopal Mutual Benefit Society. ---A pamphlet of 34 pages has been put in our hands, containing the Constitution, By-laws, and Rules of order of this Society. We are informed that it has been established by a number of Laymen of the Church in this city; who have been actuated by the most praiseworthy and Christian feelings in its formation, and at the same time have proceeded with the utmost caution and discretion. The objects are declared in the second article of the constitution to be "*the care and relief of its members, when, in the Providence of God, they may be sick or disabled; to secure to its deceased Christian burial; to succor the widows and orphans; and to promote among its members, as partakers of the same faith, Christian fellowship and love.*" The details for attaining these objects, are drawn up with much minuteness, and seem to be well adapted for the rendering of efficient relief, securing a just and equal division of the funds according to the necessities of those for whose benefit they are designed, and preventing the distress often suffered by the industrious but indigent, by the sudden death of those on whom they are dependent, or by the disabilities and privations consequent on a long and enfeebling sickness. It is provided that every member of this Society must have been baptised or confirmed in the Protestant Episcopal Church, and be an actual attendant upon its services, if resident in the city of N-York, a provision essentially necessary to give it a Church character. We must content ourselves for the present, with referring those who are desirous of further information to the notice in our advertising columns of Mr. Fred. W. Welchman, the Recording Secretary, 84 Broad-st., where copies of the pamphlet can be obtained.

We have received Dr. T. Smyth's "Unity of the Human Races Asserted, from Mr. Putnam; Southey's Correspondence, p3, from Messrs. Harper: and the Reprints of the Quarterly and Edinburgh Review, and the 3d number of the Book of the Farm, from Messrs. L. Scott & Co. Also, some Pamphlets and Periodicals. We are reluctantly compelled to omit some notices we had prepared, in consequence of the length of the Foreign extracts, and a press of correspondence.

The Bishop of Exeter's Letter.—We erroneously inferred from the notice sent us, last week that copies of the republication of this Letter would be left at Mr. Dana's office for sale and so stated in our columns. We now correct our error, as Mr. Dana is wholly unconnected with the publication and has not received any copies as agent or otherwise.

Copies may be obtained at this Office.

It will be remembered that we inserted a few weeks since, an interesting extract from Bishop Kemper's address to the Wisconsin Convention, stating the need of more clergymen in that extensive and promising Diocese. It will be seen by the following letter, that one, at least, is prepared to answer the call, if the means are furnished to travel thither. The author is recommended by Dr. Vinton and Messrs. Diller and Labagh, and we hope he will not be disappointed in his expectations.

A communication appeared in your paper of the 20th ultimo, from Bishop Kemper, calling earnestly for help in the great work of supplying the vacant places in his Diocese with missionaries, and means to sustain them in their work. It appears from the communication above referred to, that there are wanting at the present time, 18 clergymen and 2 itinerants whose fields of labor are already prepared and waiting to be occupied. How very desirable that those who feel interested in the extension of the Church in that Diocese, should have an opportunity afforded them to direct their efforts to some practical result. Permit me to inform them, that an individual who has recently held a correspondence with Bishop Kemper, on the subject of removing to his Diocese and engaging in the service of the Church there, is now only awaiting the opportunity to remove himself and family, which, for want of funds, he is unable to do. Cannot a few churchmen be found who will supply him with $100 the sum necessary to place him at once under the Bishop's jurisdiction. He only wishes to reach Wisconsin, and as it regards future support when in the field, he has no anxieties nor fears. He has written to the Bishop to inform him that he will go out as soon as he can obtain the necessary funds.

Any contributions to this object may be left with Thomas C. Butler, 20 John-st., or Thomas N. Stanford, 139 Broadway, N. Y.

We are requested to notice the Anniversary of the New York Ecclesiological Society, to be held in the Sunday School Room of St. Paul's, corner of Vesey and Church Streets, on Monday evening next, and to remind members of their privilege, of then introducing Churchmen not members—to whom it may afford a favorable opportunity of becoming acquainted with the objects of this society, and of seeing a splendid collection of Brass Rubbings from English Cathedrals—on the History and nature of which a paper will be read by P. Pritchard Esq. late of London by whom they were taken and are now presented to this society—Other donations of books prints, &c, will also be on the table.

Abatement of a Nuisance.—We find the following pleasing information in a late number of the *Gospel Messenger*,

Paper Stopped.—"The Berean," published at St John's, Canada East, is discontinued.

It may be necessary to inform our readers that the *Berean* was one of those miserable organs of "false doctrine, heresy, and schism," which are unhappily very common at this time. We never saw it, but it used to be extensively quoted by the Gorhamite journals in this country.

On our fourth page will be found an affecting notice of the lamented Carey, by a Presbyterian Divine, whom we heartily thank for his sympathy and kindly spirit. The testimony of so disinterested and generous a witness must outweigh many columns of the rancorous effusions and aspersions of the malignant persecutors of that youthful confessor.

Domestic Intelligence.

Connecticut.—*The Spring Visitation.*—On the Sunday after Ascension, the Bishop confirmed 31 persons in St. Johns, Hartford.—*Calendar.*

Massachussetts.—The Convention of this Diocese met in Trinity Church, Boston, on Wednesday morning, 15th instant, and adjourned on Thursday evening. We find nothing of particular interest in the report of the Christian Witness, and await the fuller particulars promised in its next.

New Jersey.—*Burlington College, May, 1850.*—The success of the first application of the Students of Burlington College, in behalf of the Chapel of the Holy Child Jesus, has been such, as to warrant its removal. The present amount of subscriptions is $2000 00.

They respectfully request the early attention of their friends, in furtherance of this object. Subscriptions may be forwarded to

Hobart Chetwood, Bursar,
Burlington College,
Burlington, New Jersey.
For the College Classes and the Sixth Form,
George Hobart Doane,
Chairman, &c.
George Henry Clay, *Sec., &c.*

Diocese of New Jersey.—*Vernal Visitation.*—On Sunday, 12th May, (Sunday after Ascension,) at Pemberton, the Missionary, the Rev. Mr. Parsons, read prayers, and the Bishop preached, and confirmed 1 person.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the seventh of May last, testimonials were signed on behalf of Mr. John Furey, applying to be recommended for admission to the Holy Order of Deacons.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday, the 14th instant, testimonials were signed on behalf of the Revs. DeWitt C. Byllesby and Francis J. Warmer, Deacons, applying to be recommended for admission to the Holy Order of Priests.

The Bishop of the Diocese, during his late visitation, administered confirmation in the following places:

April 7th, Calvary Church, Rockdale, confirmed 6. April 8th, St. James, Downington, 1. April 9th, St. James, Lancaster, 15. April 12th, St. Johns, Bellefonte, 5. April 14th, St. Johns, Huntingdon, 2. April 17th, St. Peters, Blairsville, 2. April 19th, Trinity Church, Freeport, 4. April 20th, St. Pauls, Laceyville, 8. April 21st, Christ's Church, Alleghany, 16. April 21st, Trinity Church, Pittsburg, 32. April 23d, Trinity Church, Washington, 4, and 1 in private. April 24th, Christ Church, Brownsville, 8. April 25th, St. Peters, Brownsville, 6. April 28th, St. Andrews, Pittsburg, 15. May 1st, Christ Church, Meadville, 10. May 2d, St. Peters, Waterford, 4. May 3d, St Pauls, evening, 7.

In the above places, the Bishop has also preached, and in the following places, where the rite of confirmation was not administered.

April 1st, evening, Grace Church, Hulmeville. April 2d, A. M., St. Lukes, Newtown—P. M., Trinity Church, Centreville; evening, St. Pauls, Doylestown. April 3rd, evening, St. Lukes, Philadelphia. April 6th, P.M., St. Johns, Concord. April 7th, P. M., St. Martins, Marcus Hook. April 7th, evening, in a school-room, near Chester. April 10th, evening, St. Mark's Church, Lewistown. April 11th, A.M., Zion Church, Lock's Mills. April 12th, A.M., St. John's Church, Bellefonte. April 14th, P. M., St. Johns, Huntingdon, and baptized two children. April 15th, evening, at Holidaysburg, and baptized two childred. April 16th, at Johnstown. April 18, evening, Trinity Church, Freeport. April 21st, A. M., Trinity Church, Pittsburg. April 26th, A.M., Trinity Church, Connelsville; evening, St. Peters, Uniontown. April 28th, P.M., St. Andrews, Pittsburg; evening, Trinity Church, Pittsburg. April 29th, evening, at New-Castle, Lawrence County. April 30th, P.M., at Mercer, Mercer County, where he also baptized two children; evening, Greenville, Mercer County.

On Sunday, April 21st, he instituted the Rev. Theodore B. Lyman, Rector of Trinity Church, Pittsburg; and on Thursday, April 25th, at St. Peters, Uniontown, he admitted Rev. Jas. Rawson, M. D., to the Priesthood.---*Banner.*

Diocese of Maryland.—*Consecrations.*—On St. Mark's Day, a small frame building erected for a Chapel in the village of Friendship, in St. James' Parish, Anne Arundel County, was solemnly consecrated to Almighty God, with the usual services. The Deed of Donation was read by the Rector of the Parish, the Rev. Joshua Morsell, after having been presented to the Bishop, in behalf of the Vestry, by Dr. Carr, the Warden. The sentence of consecration was read by Rev. Samuel Ridout, M.D., of St. Margaret's, Westminster Parish. Morning prayer was said by the Rev. Francis R. Hanson, of St. Paul's Parish, Calvert Co., to the Lessons. The Lessons were read by the Rev. Henry Williams, of All Saints Parish, Calvert Co. The remainder of Morning Prayer was read by the Rev. Henry Aisquith, of Severn Parish, Anne Arundel Co. The Bishop preached, confirmed, and administered the Holy Communion. The Rev. E. F. Dashiell, Deacon of Christ Church Parish, Calvert Co., was also present. Although the day was rainy, the chapel was crowded with a very attentive and devout congregation, and many went away, unable to obtain admittance. Beside this successful effort, of which the advantage has been already very perceptible in the adjoining part of the large parish thus provided for, another is in progress, for the erection of a second Chapel of Ease at Owingsville.

On Tuesday, April 30th, in the same County, All Hallows Church, of the Parish of the same name, having been wholly renewed in the interior, and very greatly improved and beautified externally, was, although built more than a hundred years ago, now for the first time consecrated with the solemn ritual provided for that use. The Deed of Donation and request to consecrate, was read by the Rev. James Young, Rector of the Parish, and the Sentence of Consecration by the Rev. Joshua Morsell, of St. James' Parish. The Rev. H. Aisquith read Morning Prayer, and the Rev. Richard H. Waters, of Queen Caroline Parish, read the Lessons. The Bishop preached and administered the Holy Communion. When the improvement, in course of which this fine old church is now again thus restored to the worship of Almighty God, shall have been carried out to the full extent originally designed by the late Rector and his munificent fellow-workers, and now contemplated by the parishioners and their present Rector, All Hallows Church will be among the most interesting and appropriate rural churches in the Diocese.

Confirmations.—On Thursday, April 11, in St. Bartholomew's Parish Church, Montgomery Co., 2 persons. On Friday, the 12th, in St. John's Church, Mechanicsville, in the same parish and county, 5 persons. On Saturday, the 13th, in Christ Church, Rockville, 3 persons. On the second Sunday after Easter, April 14th, in Rock Creek Parish Church, District of Columbia, 8 persons. On the third Sunday after Easter, April 21st, in St. Paul's Church, Centreville, Queen Anne Co., 6 persons. On Thursday, the Feast of St. Mark, in St. Mark's Church, St. James' Parish, Anne Arundel County, 4 persons.

On Friday, April 26th, in All Saint's Parish Church, Calvert Co., 7 persons. On Saturday, the 27th, in "Page's Chapel," St. Paul's Parish, Prince George County, 1 person. On the fourth Sunday after Easter, April 28th, in Holy Trinity Parish Church, Prince George Co., 5 persons. On Monday, April 29th, in St. Barnabas Church, Queen Anne Parish, Prince George Co., 8 persons. On the fifth Sunday after Easter, May 5th, in Trinity Church, Baltimore, 10 persons. On Ascension Day, the 9th, in St. John's Church, Washington, D. C., 13 persons.---*Ibid.*

Virginia Convention.—The Annual Convention of this Diocese assembled on Wednesday, at 11 o'clock, in St. Paul's Church, in this place, according to appointment. Morning Prayer was read on the occasion, by the Rev. James T. Johnston, Rector of the Church, and the Sermon before the Convention, was delivered by the Rev. P. F. Berkeley. The text of this discourse was from the second Epistle of Timothy, second chapter, fifteenth verse, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" In treating upon these words, the preacher set forth in a practical and instructive manner, the *accountability* of the office of the ministry, the duty of *faithfulness*, and the necessity of *judgment*, in order that the minister of God may be prepared to render the account of his stewardship.

After the sermon, the Right Rev. Bishop Meade addressed the Convention and congregation, upon the subject which it brought before them, urging especially the importance to the clergy that their own minds and hearts should be open to receive the instruction, which it is their duty to give to others. Reference was also made by him to the important interests for which the Convention had assembled, and the necessity of a right spirit, and of faithful prayer, for its successful prosecution.

After Divine Service, the Convention adjourned for the transaction of business to the Lyceum, where its meetings, during the remainder of the week, will be held.

The congregation in attendance on this occasion, was large, notwithstanding the unfavorable weather which doubtless kept some away. The prospect is, that the attendance upon the Convention, both clerical and lay delegates will be large, as well as of visiters who come to hear the proceedings and join in the religious services of the occasion. We trust that the prayers which many faithful hearts have offered for the Divine blessing upon these services, will not fail to bring an answer from the Hearer of Prayer.--*S. Churchman.*

We find, in the *Southern Churchman*, the report of Bishop Meade to the Convention. We believe the following is a correct summary:

Ordinations, 2 Priests---Reverend Messrs. Tissard and Slack. Deacons, 8.

Confirmations—134 in 37 parishes or places.

Two Churches consecrated—one at *The Licks*, in Roanoke Co., name not given—and St. Bartholomew's, Leetown.

Candidates for orders admitted, 8.

Clergymen received into the Diocese, Rev. Dr. Totten, from Conn.; Rev. Mr. Hutchison from Pennsylvania; Rev. Mr. Nash from Ohio.

Dismissed—Rev. Mr. Holmead, to Maryland; Rev. Mr. Bryant, to Pennsylvania.

Georgia.—At a meeting of the Rector, Wardens, and Vestrymen of St. Paul's Church, Augusta, convened on the 13th day of May, 1850, for the purpose of giving expression to their sentiments on the occasion of the death of the Rev. William D. Cairns, the following resolutions were unanimously adopted, viz:—

Resolved, That the Rector, Wardens, and Vestrymen of St. Paul's Church, Augusta, have learned with deep regret, the removal, by death, from his earthly labors, of the Rev. William D. Cairns, Rector of Trinity Church, Columbus.

Resolved, That, consistently with a spirit of humble submission to the righteous dispensation of *Him* who ordereth all things right, they would fain give expression to their sense of the heavy loss which has been sustained by the Church in this Diocese, in the removal of this estimable servant of the Most High. Whether we regard his strict fidelity, *generally*, to his sacred trust as a minister of Christ, during several years of labor in other Dioceses, and for the last thirteen in this, under the pressure, too, of late, of extreme bodily suffering; his indomitable energy, under circumstances, oft times, of deep discouragement in his own temporal affairs, and in the temporalities of his Parish; his steady and unfaltering faith in the precious promises of the great Head of the Church; or his uncompromising fidelity, regardless of all selfish considerations, to the solemn ordination vows which pledged him to those *distinctive* provisions and institutions in which our Branch of the Reformed Church Catholic seeks security for "the faith once delivered to the Saints;" we cannot but regard the whole course of his ministry as reflecting honor on our Church, and as presenting an example worthy of all imitation to his surviving brethren in her ministry.

Resolved, That we respectfully and affectionately tender to the estimable widow of our departed reverend friend and brother, and to every member of his domestic circle, the assurance of our heart-felt sympathy under their heavy bereavement, and of our earnest desire and prayer that they may be made to partake abundantly of the consolation which our holy faith suggests, with reference, generally, to those servants of Christ who have been "faithful unto death," and especially to those His ministers, who, by faithful teaching and exemplary living, have "turned many to righteousness."

Resolved, That we also deeply sympathize with the bereaved and afflicted *Parishioners* of our deceased reverend friend and brother, justly endeared to their hearts by thirteen years of able, faithful, affectionate, and sympathizing labors and counsels, and by their now hallowed recollections of common toils, and anxieties, and sacrifices, in that sacred cause of "the Gospel in the Church" which lay so near to the heart of their departed friend and Pastor: while we shall not cease to pray in their behalf, that *He* whose blessing and protection they have, in times past, so largely experienced, may still "pour down upon them," individually and parochially, "the healthful spirit of His grace," and "the continual dew of His blessing;" comforting their hearts in this hour of sorrow, with the precious truths of His holy word, and sending them, in due time, a faithful Pastor to watch over the large and prosperous flock gathered almost exclusively, by the faithful labors of him whose loss they mourn.

Resolved, That the Secretary furnish copies of the foregoing Resolutions, respectively, to the widow of the deceased, to the vestry of Trinity Church, Columbus, and to the publishers of the "Churchman" and "The Banner of the Cross."

True extract from the minutes,

G. M'Laughlin,
Secretary.

CLERICAL CHANGES.

Rev. Samuel J. Evans, from Trinity Church, Bristol, to Grace Church, Saybrook, Conn. Direct accordingly.

Rev. J. H. Betts—address Hartford, Ct.

The Rev. James Stephenson has been received into the Diocese of Maryland, by letters dimissory from the Right Rev. the Bishop of Missouri.

The Rev. Lorenzo L. Russel, to the Rectorship of St. Philip's Parish, Prince George and Arundel Counties; P. O. Laurel, Prince George Co.

The Rev. William G. Clarkson has been invited to the Rectorship of St. John's Parish, Washington County, vacant by the removal of the Rev. Mr. Lyman to Pittsburg.

The Rev. M. C. Lightner, having accepted the Rectorship of Christ Church, Reading, and resigned the charge of St. Davids, Manayunk, requests that his letters and papers be directed to Reading, Pa., after the first of June.

Died.

At his residence in Sommerville, Ala., on the morning of the 8th Instant, the Rev. William D. Cairns, Rector of Trinity Church, Columbus, Geo., in the 46th year of his age, the 25th of his ministry and the 13th of his connection with his late parish.

The deceased was born at Stratford, Conn., Aug. 4, 1804. At an early age, while a member of the junior class in Yale College, his attention was arrested by the claims of religion, and so soon as his earnest mind became convinced of duty, he hesitated not to enter upon the work set before him. Talents to have commanded eminence, even apart from that wonderful energy which must have given him success in any profession, were freely and fully devoted to the cause of Christ. The remarkable trait of his mind which gave direction to his entire character, was a love for the truth's sake, leading to a conscientious, prompt and cheerful discharge of every duty, simply because it was duty. No man perhaps ever had less regard to secondary causes; no man ever relied more implicitl upon the plain word of God.

This trait he soon again exhibited. While preparing at Princeton for the ministry of the denomination to which he had at first attached himself, a course of reading in Church History was marked out for him. Brief and unsatisfactory as was this course, it opened such fields for investigation and suggested such trains of thought, that he ceased not from his researches until convinced that truth and duty required his services in the Protestant Episcopal Church in the United States. At considerable sacrifices, he acted upon this conviction, and at the proper time was admitted to the holy order of Deacons by the venerable and Rt. Rev. Bishop Moore, in the Monumental Church, Richmond, Va.

From this time, his labors were distinguished by an energy and singleness of purpose worthy of a high-minded but humble-hearted servant of Jesus. He will be long remembered and his works will long remain in Gloucester and Ware, Va., in Wilmington, N. C., in Hudson, N. Y., in his circuit as general Missionary in North Carolina, and in Edenton, where he was tenderly beloved and where the remains of his first wife repose. The fruits of his labors have been extensively scattered through the South and West, so that it is no strange thing to find persons in our new parishes who received baptism or their first communion at his hands.

The church in Columbus he found in a deplorable condition. It had few communicants; women, timid and desponding. It was oppressed by a heavy debt, contracted by persons who admired the order of its services more than they loved its spirituality. It was persecuted by the misrepresentations of those who would not distinguish between a respect for the Church and a profession of religion in its communion. But he determined to know nothing among them but "Jesus Christ and Him crucified" That was the sentiment of his first sermon, and it was the principle of his ministry. When the church building was about to be exposed at public sale, he purchased it at his own risk; and, to assist the vestry, he voluntarily relinquished the half of his salary.

God was merciful to his servant. He lived to see the church debt entirely liquidated, and to know that the tongue of detraction was silenced. He lived to present to this parish one hundred and nine candidates for confirmation, and two for ordination. And he left, after all the fluctuations of our unsettled population, one hundred and fifty-one communicants of the Church.

It will be grateful to his numerous friends, and more especially to his children in the Gospel, to know that, although in his last hours, his once calm and powerful intellect was dimmed and enfeebled by disease, still the prayer of the church had his fixed and earnest attention. He complained that he did "not know how to say anything," and when asked if the church should say for him, we "saw his face as it had been the face of an angel." At the conclusion of the service he exclaimed: "Oh, if it were not for His dear body, the church, how could I endure to remain any longer in the enjoyment of such fragmentary bliss!" How well this expression harmonized with the general tenor of his thoughts! The sermon which disease forbade him to finish was on the text "Where is thy flock that was given thee, thy beautiful flock?" Jer. xiii., 20.

At 4 o'clock, P. M., of the 9th, his mortal remains were followed to the Church by a large concourse of persons, of every age, rank, and condition, who loved his goodness or respected his integrity. Part of the Burial Service was read by the Rev. Mr. Scull, of Salem, Ala., and part by the Rev. Mr. Gibson, of Rome, Ga. The sermon, delivered by the Assistant Minister of the Parish, was one of the earliest written by the deceased, on the text, "Let me die the death of the righteous, and let my last end be like his."

Then was the body of our Pastor, friend and brother committed to the dust, leaving a void in our midst which can never be filled, and an aching in our hearts which were insupportable but for the certain hope of a glorious immortality.

Columbus, Ga., May 13, 1850

At Fishkill, May 13th, Mrs. Ann W. G. Cruse, wife of the Rev. C. F. Cruse, D. D.

The limits of an obituary forbid enlarging upon the loss which society, the Church and her immediate relatives have sustained in this bereavement; but if self devoting, self-sacrificing benevolence, if zeal for the Church of God, and deep interest in all that concerns the welfare of man, if great powers of mind, energy of purpose and intellectual attainments combined with unassuming simplicity of life, and singleness of soul, may claim a place in our affections, then her epitaph is deeply written in the hearts of many. She left the world in the triumph of Christian faith and now, sleeping in Jesus, she reposes in the bosom of her God. She has left the light of earthly day, only to bathe in the light of celestial glory, and as we pause on her last hours, we can only pray—"may we die the death of the righteous."

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday evening Lectures, on the Reformers of the Church of England.

Lect. III, (on Sunday, May 26th,) *The Life and Martyrdom of Latimer.*

Service at 7½ P.M.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Anniversary meeting of the Society will be held at St. Paul's Sunday School Rooms, on Monday evening, 27th inst, at 8 o'clock.

The Executive Committee will meet at the same place at 7½ o'clock.

☞ A meeting of the Clerical Association of Fairfield County, Conn., will be held in the Parish of St Pauls, Norwalk, on Tuesday and Wednesday the 4th and 5th of June next.

The first service will be on Tuesday at 3 o'clock, PM.

Wm. W. Bronson, *Sec.*

Danbury, May 13, 1850.

FAMILY SCHOOL
For the Education of young Ladies, New Hartford, Oneida County, W. N-Y.

The summer term of this Institution, will open on the 6th of May, 1850. Application may be made to Rev. Dr. Proal, at Utica; or to Miss Mary Proal, Principal, at New Hartford.

The number of pupils is limited to a strictly Family School.

MARYLAND.

The Sixty-second Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 29th, at 9 o'clock, A.M.

2t H. COLBURN, *Sec.*

Acknowledgments.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since 30th ult., viz:

G Brandon, Bridgeport, Ct, by Rev Mr Coit, Africa, 1; Grace S S, Providence, ed Af, 60; Af, 10;—70; Christ S S, Boston, ed China, 25; Charlottesville, Va, 168; St Peters, Charleston, S C, Bp Boone's sal'y, 664 11; ed, China, 24 50; Af, 197 27; Greece, 61 12;—947; St James, Birmingham, Ct, 4, 7 34; St Pauls, Norwalk, Ct, 14 50; St Johns, Georgetown, D C, S S, ed China, 25, gen, 27,—52; fam mite box, 1 50; contents silk bag, anon, Christ, N Y, China, 13 50; Christ, Macon, Ga, 40; St Peters, Johnston, R I, 6 75; Christ, Hartford, 59 15; Mrs M Holmes, S I, China, 3; S S Christ, New Brighton, S I, ed Af, 10; a member of St Georges, Beekman st, N Y, Gr, Af and Chi, 15; Christ, Winchester, Va, Af and China, 20; 3 ladies, St Pauls, Oxford, W N Y, ed W H D L, Af, 20; Grace, Honesdale, Pa, 20; S S, St Stephens ch, Wilkesbarre, Af, 15; F D P, Ascension, N Y, China, 20, St Johns, Prov, Chi, 900; Lad Af Soc, Savannah, Af, 26, ed, do, 80,—106; Mediator, N Y, Af, 101 20; Meherrin par, Va, col'd people, Af, 4; Rock Creek, D C, 15; a mem, Trinity, Princeton, G E Hall, 25; W M, 25; Epiphany, Phil, 750, Rev Mr Payne's sal'y 20,—770; "N J," China and Af, 200; Christ, Pomfret, 15; fam, St Johns, Prov, Ch, 25; F M, Box, 1; Mrs E Foster, China, 25; Mrs S A R, Asc, N Y, Chi, 200; Trinity, Ulster, Chi, 5, gen, 5,—10; Abingdon and Ware, Gloster, Va, 16; Tamaqua, Pa, Af, 6; S S, Christ, Savannah, ed Af, 20; Total, 3997 94.

J. SMYTH ROGERS, Treas.
New York, May 20, 1850. No. 61 Wall st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 14th inst, viz:

Christ, Hudson, N Y, 20, for Fort Smith, Ark, 18; Thro' J F Wilson, Treas, Diocese of Deleware, St Pauls, Georgetown, 12; St Thomas, Newark, 5 21; St Ann's, Appoquinimink, 3 90; St Lukes, Seaford, 2 25; St Johns, Little Hill, 3 18; Christ ch Broad Creek, 1 69; St Peters, Smyrna, 5; Christ, Dover, 4; Trinity, Wilmington, 16 14; Emmanuel, Newcastle, 24; St Andrews, Wilmington, 22 63, —100; Trinity, Ulster, N Y, 5; Young ladies' Bible class, St Lukes, Phila, for the Jews, 4; Abingdon and Ware par, Gloucester Co, Va, 20; an individual of St Johns, Hagerstown, Md, 4; Christ, Savannah, bal of offgs, 1 50; Trinity, New Haven, Ct, 66; Total, 238 50.

THOMAS N. STANFORD, Treas.,
New York, May 21st, 1850. 137 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 14th inst.

Ch of the Holy Comforter for seamen, Rev D V M Johnson, 3 33; Christ, Greenville, Rev L A Barrows, 1; Trinity, Ulster, Rev E A Nichols, 5 50; St Johns, Cold Spring Harbor, Rev D Brown, 7 38; St Thomas, Ravenswood, Rev E R T Cook, 22; St Saviours, Maspeth, Rev Wm Walsh 4; St Mary's, Brooklyn, J W Shackelford, 9; ch of the Advent, N Y, Rev A B Hart, 5 60; Grace ch Brooklyn Heights, Rev Francis Vinton, 28 62; Grace, Van Voorst, Rev M Mahan, 9 53; St Pauls, Red Hook, Rev H DeKoven, Trinity, New Haven, part offgs, Rev Harry Croswell, 5; St Pauls, Sing Sing, Rev W F Halsey, 22; Trinity, Rensselaerville, Rev R Washburn, 2 75; St Pauls College, Rev J G Barton, M A, 7; St Stephens, Rev J H Price, D D, 60; Miss S S C Depeyster, 2, J C Curtis, 5, anns, 7; a lady, 1, Miss H P B, Watertown, Ct, 1, dons, 2; St Pauls ch, Troy, Rev R B Vankleeck, 80; Grace Waterville, W N Y, by A O Osborn, Sen Warden, 3 32; Total, 303 06.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 21th, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 14th inst.

Miss Susan M C DePeyster, to constitute her a life member, 10; J C Curtis, Esq. Cosherton, Sullivan Co, ann, 5; St Saviours, Maspeth, Rev W Walsh, 2 30; total, 17 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 14, 1850. 20 John street.

Advertisements.

NEW THEOLOGICAL WORKS.

D. APPLETON & CO: Have Just Published, 1. The Gospel Its Own Advocate. By George Griffin, L.L.D. One vol., 12mo. $1 00.

"The author has devoted heart and careful study to this work."—*Troy Whig.*

"It treats of subjects of the deepest import, and supplies many novel and striking views, enforced with much zeal." —*Two Worlds.*

2. Recently Published, The Early Conflict of Christianity. By the Rev. Ingraham Kip, D.D. Second edition.—One handsome volume, 12mo. 75 cents.

"The successive triumphs of Christianity are painted by Dr. Kip with no ordinary power. His elegant style and devotianal spirit, which pervades his pages, communicate additional interest to his subject."---*Literary American.*

Notes on the Miracles of our Lord, by the Rev. Richard C. Trench, MA., 1 vol. 8vo., $1 75.

"We have nothing in the English language on this subject, which can compare, in elaborateness and critical value with this work of Mr. French."

BOARD OF MISSIONS.

THE Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Christ Church, in the City of Hartford, on Wednesday, the 19th of June, at 10½ o'clock, A. M. P. VAN PELT, Sec'ry

May 25, 1850. 4t.

LITTELL'S LIVING AGE, No. 315, 12½ cents.

CONTENTS.

1. Maurice Tierny, the Soilder of Fortune, *Dublin University Magazine.*
2. Memoirs of the First Duchess of Orleans, *Do.*
3. Christmas Eve and Easter Day, *Examiner.*
4. Revisal of the Liturgy, *Do.*
5. A Tale of the Camp, *Journal of Com.*
6. Letters from Jamaica, *NY Evening Post.*
7. Deborah's Diary, Part II., *Sharpe's Magazine.*
8. Germany and Erfurt, *Edinburg Review.*
9. Demands of Australia; Russian Intrigues, *Examiner.*
10. "Lord Campbell's Miss-Sellon-ies," *Times,* *Do.*

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PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

Article 2nd—Constitution.

"The objects of this Society shall be the mutual care and relief of its members when, in the Providence of God, they may be sick or disabled; to secure to its deceased, christian burial, to succor their widows and orphans, and to promote among its members, as partakers of the same faith, christian fellowship *and* love."

This Society being now fully organized is prepared to receive application for membership. Pamphlets containing the Constitution, By-Laws, &c., may be obtained of
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m 16, 1850, 8t S 146 Nassau-st., N. Y.

THE EVERGREEN, or Church Offering. The proprietor of this valuable monthly Church periodical would call to it the attention of Episcopalians. Its design is to furnish information and instruction, in an attractive form, which may meet the wants of the christian *family.* The many unsolicited testimonials of approval, which have been sent to us by both clergymen and laymen, afford gratifying evidence of the satisfaction our Magazine is giving. With the May number we shall present to our readers the first of a series of highly interesting and instructive articles upon the *Persecutions of the Early Christians,* written expressly for the *Evergreen,* by a clergyman of this city, well known as one of the best and most vigorous writers in the Church. We hope that the effort on our part to supply a want, which, before our Magazine was started, was much felt in our Church, will meet with a prompt and liberal support from churchmen in this and other dioceses—and that those who *wish well* to the work will aid us by becoming subsbribers.

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N. B. The subscriber having had [illegible] experience in his profession, warrants all his work equal if not superior to any imported and at fair prices.
April 20, 1850.—tf

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THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, preparatory to college or for any class in College, and for the active pursuits in life. Pupils will be received into the family of the Principal, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.
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Cheshire, Conn. March, 1850

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NEW ORGAN.—[illegible] in the Epis. Church of Georgetown, S. C., March 10th, 1850.
"*Resolved,* That the thanks of the Vestry are [illegible] due to Mr. G. Jardine, for the more than faithful performance of his contract, in [illegible] most sanguine expectations.
"*Resolved,* That in view of the above, the Vestry do hereby present to Mr. Jardine, the sum of [illegible] Hundred Dollars, in addition to [illegible] know in what [illegible]
(Signed.) "B. H. W[illegible], Sec'y and Treas.
"Jas. G. H[illegible], *Chairman.*"
☞ Mr. Jardine [illegible] his orders which will be most faithfully executed.
April 20, 1850.—tf

DOMESTIC SERVANTS.—Protestant Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to patronize the "Protective Agency," which has been established to supply "Private Families" with "carefully selected" servants—[illegible] (especially [illegible]) [illegible]
Feb. 23 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars [illegible] 13th St., and [illegible] at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

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MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May [illegible]. Applications for admission, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."
April 30,—3t.

THE CHURCHMAN is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8—tf

Poetry.

(From "The Church.")

Flowers.

Right beautiful are ye! oh gentle flowers,
With your fair heads in meekness lifted up,
As if you sent to Heaven's own sinless bowers
An incense offering from each perfumed cup.

Vale Lily! with thy graceful stems all bending,
'Neath the light burden of thy snowy bells,
Breathes there no spirit in the sigh, ascending
From the still chambers of thy fragrant cells?

Blue Violet! in the dun recesses hiding
Of some lone glen, or leafy forest nook,
Where, by its mossy banks in music gliding,
Murmers its happy song, the chiming brook;

The quiet stars in the still summer even;
The low winds whispering to the waving tree,
The silent dews that silent steal from Heaven,
Bear they no holy messages to thee?

White Rose! that o'er the grave of the departed
Strewest thy fragrant petals—knowest thou
Aught of the anguish of the broken hearted,
The stricken one who weeps beside thee now?

Night Flowers! that round our home your watch are keeping,
Like guardian spirits, when the day is done,
See ye no visions while the world is sleeping,
Too bright for mortal eyes to rest upon?

Lurk the wild fays in every bud and blossom,
Still, as old stories tell they lurked of yore?
Sleeping in fragrance on the Rose's bosom,
Rifling the Jessamine of her honeyed store.

Have ye no place in Heaven, ye lovely things,
Almost for Earth too stainless and too fair?
Bloom ye unfading by the gushing springs
That ceaseless flow from Life's own fountain there?

Ye have a blessed mission, for ye call
Sweet fancies into life, where e'er ye come,
Gracing the proud patrician's marble hall,
Shedding rich beauty round the poor man's home.

Something of heaven's own purity ye bring
Even to this dark and sin-stained earth of ours,
And the true heart hath a warm welcoming
For your pure loveliness, Oh! gentle Flowers.

Coburg *Star* R. A. P.

Selected Matter.

(From the New York Ecclesiologist.)

Cathedrals.

The true nature of Cathedral Establishments is, in the American Church, from obvious causes, very imperfectly understood. Not specifically existing as yet among us, they are naturally regarded as something extraneous to the Church's essential polity, and foreign to her actual needs—the growth, in short, of by-gone, luxurious or superstitious ages—in themselves vast and gorgeous structures, beautiful to the eye, but without definite use, rational value, or spiritual influence, and in their best condition but part and parcel of that worldly state and splendor which, however pardonable in other times, and under other circumstances, were yet always repugnant to the spirit of a kingdom not of this world; and in our own country, would be utterly inconsistent with the reformed simplicity of our Church, as well as at variance with the republican institutions of the State. Such is evidently the popular prejudice, and we have stated it strongly, as showing that we are not unaware of the difficulty before us.

Now, it will doubtless surprise many such reasoners to be told, as we here tell them, resting our assertion on the uniform and unquestioned testimony of Church history, that the very contrary of their position, in almost every particular, is the real fact; that is to say, that Cathedrals, i. e., Bishop's Churches, so far from being extrinsic to the Church's polity, lie at the very foundation of it; that in place of being of late origin, they are, of all, the earliest—coming down from Apostolic times; that all parish churches arose out of *them*, not *they* out of parish churches, and that hence they were from the first termed, as they still are in old English law—Mother Churches—*Matres Ecclesiæ*—or in Canon law—*Sedes Apostolicæ—ecclesiæ matrices*—all others being as their daughters, and in truth, their actual offspring. Nor is this the only correction. That Cathedrals are necessarily either great or splendid structures is, simply, a mistake, confounding the character of the building with its incidental form. Early Cathedrals were certainly neither splendid nor spacious, and such they still continue to be in the Greek and Coptic, and many other national Churches. As far out, too, are they in their charge of luxury and indolence. Cathedrals were everywhere, from the first, the 'Mission Houses' of the Church. 'Cunabula,' as they were termed, the 'cradles' of the national faith, wherein in its infancy it was bred and nurtured, till strong enough to be sent forth on its errands of mercy through the land, as well as subsequently its homes and citadels, to which, again, it could safely retreat under the storms so frequent of heathen bloody persecution.

Their 'modus operandi,' (to use a technical phrase,) was uniformly this: The Cathedral Church and building (for from the first were dwellings necessary) formed the common home of the Bishop and his clergy, whence, as from a station, they were sent forth as need and opportunity arose, missionaries errant, through wide regions, to do the work of Evangelists—to convert the heathen, instruct the willing, comfort the persecuted believer, administer Christian sacraments, plant churches, or sow the seed for a future harvest; and thence returning to their home, to report progress, take counsel, and enter again on new labors. Such is the early picture of Cathedral Institutions everywhere in Christendom.

Nor was this all. The Cathedral clergy, which originally included *all*, and was diminished only as independent parishes arose, in thus circling around the Bishop, became to him not only strength but wisdom. From the first, they formed his council of advice: συνέδριον, as Chrysostom speaks; 'counsellors and assistants of the Bishop,'' as Ignatius calls them; or the 'College of Presbyters,' as Cyprian, a body without whose counsel and advice the Bishops might not canonically ordain or punish, or do any other high act of office, thus restraining instead of exalting the personal authority and power of the Bishop, the very reverse, therefore, of what is commonly charged; and this, the early privilege and duty of the Cathedral clergy, still stands recognized in both the canon and common law of England, though in practice, we may say, expunged.

One point further, and we have done with the fallacies of the popular opinion. Such reasoners, boasting of modern enlightenment through schools and colleges, charge ignorance and opposition to learning on Cathedral Institutions. Now, the very reverse of this history tells us, namely,—that such institutions were for more than one thousand years the only abodes of learning in Christendom—the only shelter of those who sought it amid prevailing ignorance, tumult, and blood—so that the very name of clergy and learning became identical; as we still see, in the language of the law, 'Benefit of Clergy,' i. e. the ability to read, an accomplishment which the law judged to be beyond the possible attainment of any not instructed in the Church's schools, which schools were everywhere attached to Cathedral Institutions. So much, then, for the side on which ignorance then lay, and with such reasoners now lies. If they will consult history, they will find that Cathedrals were the earliest schools of theological, classical, or any other branch of scientific learning in Europe; their clergy were its first teachers, their halls its first colleges, their libraries the only conservators of the ancient classics, and the instruction they gave, the first seed sown of the civilization, learning and science of modern times. And to bring it to a personal problem, we venture to assert, that if this very Patron of human learning, to the disparagement of the Church, will but trace back his own boasted knowledge to its roots, he will find Cathedrals its birthplace, and the clergy its teachers.

But that such startling positions may not rest on naked assertion, we proceed to support them, so far as our present argument demands the proof by a few authorities at hand—a sample of what history furnishes, sufficient at least to make Cathedrals, even now *venerated* as well as venerable, loved and honored for what they have done, as well as admired for their architectural beauty and grandeur. Our first authority will naturally be from the author whose work has elicited our remarks; one whose words on this subject, should have double weight, as not only having thoroughly examined the question historically, before his election to the Bench, with a view to work out their practical reform in England, but still more as having since, in his position as Colonial Bishop in a Heathen land, been in a situation to test his cathedral theory under circumstances precisely similar, we may say, to the first planting of Christianity—while his eminent success in that field has been to his theory, logically as well as literally, 'experimentum crucis.' After speaking, then, of Cathedrals as 'the cradles' of the Christian faith in England, 'gentis Cunabula nostræ,' and as having borne a most important part in Evangelizing the nation, he thus proceeds:

"With respect to the more ancient Cathedrals, the testimony of history is clear and full. In this as in other countries, the Bishop and his clergy lived together in one body, maintained by the offerings of believers from the neighboring district, and going forth from their place of residence to preach and to baptise. Such was the earliest form of the Church before the institution of Parishes." Part I., p. 18.

Again, more at large;

"At first, as has been already seen, the Bishop and his clergy formed, as it were, a missionary establishment, settled in the centre of a Cathedral city as a centre, but going forth continually for the work of preaching and conversion." After a quotation from Stillingfleet, confirming this, he proceeds: "But when the country was divided into Parishes, and each of these provided with its own settled minister, the arrangements of the Church were modified accordingly, and a regular system of inspection and superintendence established, a system beginning from the centre, and embracing the whole circumference of the diocese." Part II., p. 104.

Our next quotation is from an earlier and more established authority.

"Every Cathedral," says Stillingfleet, drawing from the venerable Bede, "in its first institution was as the temple to the whole Diocese, where the worship was to be performed in the most decent, constant, and solemn manner; for which end it was necessary to have such a number of ecclesiastical persons there attending as might still be ready to do all the offices which did belong to the Christian Church: such as constant prayers and hymns, and preaching and celebration of sacraments; which are to be kept up in such a Church as the daily sacrifice was in the Temple; not only for the satisfaction of all person who desire to know what the manner of our worship is, but that all devout persons may certainly know whether to go at certain hours to offer up their prayers and thanksgivings to God, and that in the most public and solemn manner."—*Ecclesiastical Cases.*

As touching the supposed enormous wealth of Cathedrals, another popular charge, we would thus explain. Special endowment of Cathedral Churches began in England, as elsewhere, at an early date, and inasmuch as such endowments were usually in land, great wealth was certainly, in many cases, the natural result, though not greater, it is believed, than their wide-spread labors demanded—so long at least as they were free to pursue them. These endowments arose but with their necessity. In proportion as Parishes established through the land, withdrew from the Mother Church, the general contributions of the faithful gifts of land or money, from the wealth and piety of individual Christians, came in to supply their place; and it is pleasing to trace, amid all the rudeness of a barbarous age, and what *we* so freely call its superstitious errors, the deep and humble piety that seems in general to have dictated these gifts of zeal and love, so far at least as we can judge of motives by the language of dedication. We give the original of a few, with our version.

"*Ad Dei Omnipotentis gloriam et honorem.*"
Dedicated to the glory and honor of Almighty God.

"*Ad gloriam et honorem sanctæ Individuæ Trinitatis.*"
To the glory and honor of the Holy Individual Trinity, i. e. Father, Son and Holy Ghost.

"*Pro amore Domini Nostri, Jesu Christi.*"
For the love of our Lord Jesus Christi.

"*Divini amoris intuitu dedisse Deo et Ecclesiæ.*"
Dedicated to God and the Church, through inward experience of Divine love.

"*Sub Dei timore, libenter attribuo.*"
Under the fear of God, I willingly devote, &c.

Such are some of the usual adscriptions found on the walls and in the charters of Cathedral endowments; and that such gifts were in no slavish submission to Papal domination, we may take as conclusive proof the contemporary language of the Magna Charta, when that same Papal power was at its height in England. That greatest national birthright of Englishmen, the freedom of the Church of England, is in this celebrated document thus nobly set forth:—(Translation.)

First: We have granted to God, and by this our present Charter have confirmed for us and for our heirs for ever, that the Church of England shall be free, and shall have her whole rights and liberties inviolable."—*Magna Charta, Henry III., c.* 1.

Or to take again, in proof of what Cathedrals once were, that noble and comprehensive summary of their ends and duties, as given in their latest charter under Henry VIII.—"*Ut omnis Pietatis, &c.*,—which we thus English:

"To the end that Offices of Piety of every kind may hence flow forth abundantly, far and wide to the region around, to the glory of Almighty God, and to the common benefit and happiness of our whole Realm."

Or again, the language of dedication used by William of Wykeham, that Prince of Ecclesiologists, the banner word of his Cathedral schools in Winchester, too beautiful not to be given in the original:

"*Ad laudem, gloriam et honorem nominis Crucifixi, ad sustentationem et exaltationem Fidei Christianæ et ad Ecclesiæ sanctæ profectum.*"—*Coll. Stat.*

We add to our long list of extracts, but the words of the learned and judicious Hooker, one whose *dictum* has settled many a disputed question, and we trust may this:

"Most certain truth it is, that Churches Cathedral and the Bishops of them are as glasses, wherein the face and very countenance of Apostolical antiquity remaineth even as yet to be seen, notwithstanding the alterations which the track of time and the course of the world hath brought."—*Eccles. Polity, VII.* 7.

(To be Continued.)

Advertisements.

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Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:

May 18—tf

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

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PERSECUTIONS OF THE EARLY CHRISTIANS.

THE EVERGREEN for May, contains the first of a series of highly interesting articles on the above subject, written expressly for that Magazine, by the Rev. Richard Cox, Rector of Zion's Church, New York. These papers, on so important a subject, cannot fail to add materially to the interest of that already popular and widely extended Church periodical. The Editor would also state that he intends resuming in its volumes,

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who are now deceased. The June number will contain an engraving, together with a sketch of the life of Bishop Ravenscroft.

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Gospel Messenger and Banner of the Cross, will please give the above 4 insertions, and send their bills to the office of the Evergreen.

Wm. H. ONDERDONK, Editor and Prop'r,
New York, May 11, 1850. 142 Broadway.

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April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr: Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,

S. B. PADDOCK.
Cheshire, Conn. March, 1850.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

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ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
Pliny Freeman, Actuary.
Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,

John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES.

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederic S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John S. Swift,
John Wadsworth,
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John C. Thatcher

JOSEPH B. COLLINS, President.
Isaac Abbatt, Secretary.
Chas. Gill, Actuary.
MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

REPORT FOR APRIL.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of April, Three hundred and one new policies, viz.:

To Merchants	57	To Ladies	3
Mechanics	75	Physicians	12
Farmers	67	Lawyers	12
Clerks	13	Clergymen	5
Public Officers	15	Civil Engineers	
Manufacturers	16	Hotel Keepers	
Mariners		Teachers	
Bankers	3	Others	23
	246		55
		Total	301
Whole number of Policies Issued			5645

This Company, last January, declared a dividend of 40 per cent. for 8¼ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.
Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

WANTED.—A Governess in a family living in the country near Philadelphia. One is required who is competent to teach the various branches of English, French, Drawing, and Music: Salary $350 and board. Address R., Office of the Banner of the Cross, Philadelphia.

April 27—tf

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	
Office of Devotion for Sunday Schools.	"	1 25
Sunday School Liturgy, and Psalms, and		2 00
Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers		6 00
Catechism on the Collects		20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part 1, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols., of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear	half morocco,	10	cents,
Norah	"	10	"
The Widow's Son	"	10	"
The Dog an Example of Fideliy	"	18	"
Bessie Gray	"	21	"
George Austin	"	30	"
The Doubt Settled	"	10	"
Simple Stories	"	12	"
The Jewels	"	16	"
Stories illustrative of our Duty to God	"	18	"
Charles Burton. A Tale	"	23	"
Emma. The Child that Jesus called. By Rev. H. W. Lee	"	16	"
Scripture reading lessons for young Children, 3 partsin one vol	"	25	"

BEAUTIFUL BOOKS FOR GIFTS.

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.: fancy paper, 25.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With four elegant ilustrations. Muslin, 12½ cts.; fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Charles S. Macknett,
Lewis C. Grover,
Thomas B. Segur,
Henry McFarlan,
William M. Simpson,

Seth Low,
Edward Anthony,
Andrew S. Snelling,
Randall H Greene,
Joel W. Condit,
Isaac H. Frothingham.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President,
BENJ'N C. MILLER, Secretary,
L. C. GROVER, Attorney and Counsellor,
JOS. L LORD, Agent, New York.
Joseph B. Jackson, M. D., Med. Examiner, Newark.
James Stewart, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN, Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

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CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5
" " 1st, 2d, & 3d volumes	$8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st: Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,

A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely): "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

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